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Three Stages of Encyclical Social Philosophy

Franz H. Mueller, Ph.D.

WE ARE LIVING in troubled times.* This is both a commonplace and understatement: a commonplace, because nobody really needs to be told that "the times are out of joint"; an understatement, because never before in human history has mankind been faced with the spectre of a cataclysm as violent and complete as the one threatening us today.

One need not be a sectarian visionary or a pious eccentric to recognize the truly apocalyptic implications of the present crisis. This crisis is not merely a crisis of Western civilization. Somewhere on the horizon of our age there seems to loom the monstrous face of the Antichrist, "for the mystery of iniquity is already at work." (2 *Thess.* 27)

Where is the beginning of the modern "conspiracy of revolt," the revolt against natural and divine law, against faith and morals, against Christ and His Church? Basically, this question must remain unanswered. The mystery of iniquity will remain hidden from the scrutiny of even the most scholarly human minds. No created intellect will ever fully penetrate the problem of evil and comprehend the rule of the Evil One. This, however, does not excuse us from the obligation of tracing what might be called the secondary causes, especially the psychological and historical origins of certain evil.

There can be no doubt about the diabolic role of Marxian Communism in our present adversities. Yet we could commit no greater error than to regard the Iron and Bamboo Curtains as the proper line of demarcation between the forces of good and evil, the *civitas Dei* and the *civitas diaboli*, between the supposedly Christian West and the atheism of the Communist world. We could, no doubt, do Satan no greater favor than to deceive ourselves about the fact that the invisible dividing line runs erratically over the entire globe, divides our own Western society and, we ought to admit, our own hearts. Our worship

of consumer goods, the covetousness and the hedonism so prevalent in the West, are not substantially different from the materialism of the Communists. Perhaps this is putting it even too mildly, for our own complacent variety of materialism would hardly achieve what the often self-sacrificing dedication and the tenacity of purpose of the Communists is accomplishing. It is hardly an exaggeration to attribute the success of Communism largely to the failure of Christianity—not, indeed, of Christianity "as such," not of Christian doctrine, not of the Church as a whole. This is the failure of Christians, our own failure to make our faith come to life in the world and in the society in which we live.

Again, this statement calls for a qualification. In order to profess and adhere to a belief, in order to make principles come to life, it is, of course, necessary first of all to *know* them. But *do* Christians, do their leaders know the social teachings of the Church? The story goes that, in a conversation with Pope Pius XII, Cardinal Saliège, Archbishop of Toulouse (France), remarked that the majority of people do not know the social encyclicals. Pius XII was reportedly much dismayed by this information. He did not think it possible.¹ And yet there can be no doubt that what Cardinal Saliège said is still true. Not only are the rank and file unaware or ignorant of the social teachings of the Church; even—and this may be the very reason for the ignorance of the rank and file—many of those who on account of their vocation should be familiar with them, have not studied the encyclicals. At best, they know some parts or passages that suit their fancy or seem to support their partisan views.

Scope of the Encyclicals

In the recent past our beloved Holy Father, Pope John XXIII, published a new social encyclical, *Mater et Magistra* (mother and teacher), so named for its opening words. Hardly had the as yet unofficial translation come off the

* Revised text of an address presented at the 106th Convention of the Catholic Central Union (Verein) of America, Aug. 27, 1961, Syracuse, N.Y.

1) Cf. O.v. Nell-Breuning, S.J., *Wirtschaft und Gesellschaft*, Vol. 2, Freiburg i. B., 1957, p. 357.

press and there were those who claimed that this papal pronouncement confirmed their own particular views regarding some question of a practical, political nature and at long last their opponents were put to shame. This has also been the fate of previous encyclicals. They, too, have been claimed by various opposing factions, none of whom realize that the Church rarely in her worldwide pronouncements gives specific directions concerning the here and now. By the very nature of her divinely appointed authority to teach the truths of Christianity to all nations throughout the ages, the Church, in her pronouncements, is concerned not so much with particular cases and concrete situations as with principles, the validity of which is not restricted by time and space. She entrusts her basic truths to her confirmed members, that is, to the mature Christians—at times particularly to the laity—and calls upon them to follow their enlightened conscience in the application of these principles. All this does not mean that the Church leaves us to our own devices, that she moves in an air of unreality, as it were, keeping clear of the practical difficulties and problems that beset you and me in every-day life and in the market place. Actually, Rome has always been close to the historical scene and has astounded the world by the realism and timeliness of her pronouncements.

Let us take a quick look at the three encyclicals which deal with the Social Question.

First, in 1891, there is Leo XIII's celebrated, trail-blazing *Rerum Novarum* concerning the "conditions of labor." It would be folly to attempt to give even a brief account of this world-famous document, when the literature about it would fill a small library.² But we may ask: What are the salient issues of *Rerum Novarum*? What distinguishes it from the later encyclicals? To understand it, we must see this encyclical in the light of its historical background, in a time of an economic liberalism that preached and practiced pure *laissez-faire* or complete exclusion of outside interference in business. It was a time when—in Leo's own words—"a few very rich men were able to lay upon the masses of the laboring poor a yoke little better than slavery itself (*prope servile iugum*)." The Marxians proposed to counter the abuse of property with its abolition. Leo showed that the remedy pro-

posed by the socialists was worse than the evil. He demanded, instead, that the owners make conscientious use of their property and advocated the multiplication of ownership rather than the total suppression of private property. If the essence of proletarian conditions consists in the divorce of labor from property, in the fact, that the masses have no source of income other than their labor power,³ then there can be no other logical solution of the labor question than some kind of rapprochement, of a re-union of productive property, i.e., capital and labor. One way for the masses gradually and legitimately to acquire income-producing property of their own, in order to have a real stake in it, is to allow them to earn a decent, perhaps a generous, wage. Workers, Leo stated, have a right to organize in the defense of their legitimate claim to a just wage and to humane working conditions; but the government has the clear duty to assist the wage earners in their lawful endeavors if and insofar as they are unable to do so effectively themselves. Certainly, Leo XIII did not tire of pointing out that ultimately the solution of the Social Question must come from religious sources. But while stressing the importance of the Church in regard to creating the moral climate without all organization and legislation would be in vain, the Pope forcefully reminded the Catholics of his time (some tainted by the spirit of *laissez-faire*, others distrustful of intolerant and oppressive statesmen) of the basic dignity of the State and the noble and necessary function of government.

In 1891, this sounded unorthodox; to some it appeared even revolutionary. But, as has just been pointed out, even leading Catholics at that time tended to regard the government as a kind of night watchman to guard against disturbance of privacy and interference in the enjoyment of one's private property. Leo stated clearly the great dangers of expanding public intervention. He felt it necessary, however, to state that "the wealthy can take care of themselves in many ways and thus stand less in need of governmental assistance. The poorer classes, however, lacking effective means of their own, depend largely upon protection by the State. Thus the wage earners, who undoubtedly for the most part belong to the masses of the needy, should be particularly cared for by the government."

2) For more detailed information on *Rerum Novarum*, consult *Social Justice Review*, Vol. 44, Nos. 3, 4, 5, pp. 75-77, 113-116, 147-149.

3) Cf. Goetz Briefs, *The Proletariat*, New York, 1937.

Rerum Novarum and *Quadragesimo Anno*

Now, while *Rerum Novarum* had to be largely defensive, vindicating and protecting the rights of both property and labor, *Quadragesimo Anno*, Pius XI's social encyclical of 1931, was more forward-looking and, in a way, more formative. Instead of demanding protective labor legislation, it proposed social reform. Forty years earlier, at the end of the 19th century, the forces of bourgeois liberalism and proletarian socialism had engaged in a vehement ideological struggle. It was then as necessary to restate the truth that lies between the errors of individualism and collectivism, as it was necessary to assert and defend the dignity of man in the modern laborer and to come immediately to the rescue of the working class, seriously threatened in both body and soul by a ruggedly individualistic capitalism. In other words, in 1891, the time was not ripe for propositions going much beyond those of a preventive and protective nature.

But by 1931, modern economic development appeared to have passed through its turbulent and blustering phase, and seemed to be searching for channels of order and continuity. Actually, it was no longer searching but rolling headlong in a reverse direction, i.e., away from chaotic competition towards a goal no less dangerous, namely, business combination and restraint of trade. Thus there was now a need, not so much for admonishing and restraining counsel, as for positive guidance. It was, therefore, obviously with special deliberation that Pope Pius XI gave his encyclical the title on "Reconstructing the Social Order and Perfecting it Conformably to the Precepts of the Gospel." What, then, did he consider the basic principles of the reconstruction and perfection of the social order?

Social Justice and Subsidiarity

Quadragesimo Anno has been called the encyclical of social justice.⁴ Social justice is indeed shown by Pius XI to be the constructive agent of the social order, as he demonstrates social charity to be its soul and its vital principle. Unlike other types of justice which deal with the rights and obligations of individuals, social justice concerns itself with man as a social being, a member of society, that is, with his obligations toward social welfare, the common good. Its

objective is to so integrate the members that their relationship to one another is eventually governed by their relation to the social whole. In other words, social justice stresses what Father Heinrich Pesch, S.J., considered the heart of Solidarity, namely, the idea of an internal cohesiveness of society as a moral organism.⁵ Social justice asks us, as it were, to move and act in a manner that would assure an optimum of mutuality and solidarity, and thus, of social welfare. But this union of interests and responsibilities must not and cannot be a substantial union which suppresses the relative autonomy of the individual person and of the intermediate societies within the greater social whole, turning society into a being of its own, a superman, as it were. In contradistinction to collectivism and totalitarianism, which sacrifice the individual on the altar of the commonwealth, *Quadragesimo Anno* upholds the inalienable dignity of the human person and the right to exist and to prosper of man's smaller association.

This is the famous "principle of subsidiarity" or of the supplementary aid which has rightly been called the fundamental principle of social philosophy. Since there is no space for an exhaustive presentation of this principle, it is suggested that the reader think of a set of concentric circles, the center representing the individual person, the next circle the parental society, the third the family (filial society), and so on, to the civil society, the State.⁶ Roughly, this principle states that the functions and endeavors of each collectivity are limited by those essential goals which the preceding circle is unable to achieve by either nature or accident, and by those which properly belong to the objectives and capacities of the next wider circle. For instance, the school ought not take over any educational functions which the parents are ordinarily able and obliged to perform, nor should an educational institution take over or be charged with the administrative functions of the municipal government.

Applied to the area of social reconstruction, this principle accounts for the emphasis given in *Quadragesimo Anno* to the idea of a functional reorganization of social economy, according to which a quasi-organic structure should be given

4) Cf. O. von Nell-Breuning, S.J., *Reorganization of Social Economy*, (English edition by B. W. Dempsey, S.J.) Milwaukee, 1936, pp. 5, 178, 187, 243, 249-51.

5) Cf. F. H. Mueller, *Economic Liberalism, Socialism or Solidarity?*, Central Bureau, St. Louis, Mo., 1947, pp. 17-22.

6) For more detailed information on the principle of subsidiarity, consult *Social Justice Review*, Vol. 39, pp. 331-33, 369-72.

to economic society. The members of society should no longer be represented merely according to their political creeds and party labels, but also and especially according to their particular activity in, and their specific contribution to, the national economy. The essential idea was the overcoming of class conflict and the development of intermediary economic bodies, of self-governing industrial councils, based on the concept of cooperation and common responsibility particularly in the area of production. But, as Pius XII pointed out in 1949, "that part of the encyclical seems unhappily to provide us with an example of those favorable opportunities which are allowed to escape for want of being seized in time."⁷

We have, it is true, in the last few decades had a development in the direction of a "pluralistic society," i.e., a society characterized by a plurality of independent organizations serving as checks to governmental monism. Unfortunately, modern pluralism is neither of the kind that Otto von Gierke and Fred W. Maitland had discovered in the legal history of the Middle Ages, nor is it the pluralism envisioned in *Quadragesimo Anno*.⁸ It is rather the pluralism of what John K. Galbraith called the "countervailing powers."⁹ Kenneth E. Boulding and Goetz Briefs have shown the growing danger to our entire Western civilization arising from organized pressure groups, both in business and in labor.¹⁰ This may explain why our present Holy Father, in his encyclical *Mater et Magistra*, celebrating the 70th anniversary of *Rerum Novarum*, felt it necessary to reaffirm the exalted function of the State as guardian and trustee of public welfare, namely, to restrain the centrifugal forces of collective egoism.

New Questions and New Emphasis

Already, *Mater et Magistra* has been acclaimed by some as reflecting a philosophy that Americans will characterize as liberal, and much has

been made of the term and concept "socialization" (It.: *socializzazione*), used repeatedly in the first (unofficial) English translation from the Italian version of this truly encyclopedic document of some 25,000 words. Needless to say, he who looks in the new encyclical for a change of principle, is looking in vain. Basically, there is nothing new in either *Quadragesimo Anno* or *Mater et Magistra* as compared with *Rerum Novarum*, which these encyclicals commemorate. What is new, therefore, is not in the line of the principles developed in the previous encyclicals. John XXIII makes their ideas and those of the pronouncements of Pius XII explicitly his own. There is, perhaps, a difference in emphasis in some points. Possibly in view of the spread of Communism in some traditionally Catholic countries, attention is drawn to apparent concessions made by moderately socialist movements which seem to bring their platforms and programs somewhat closer to the social tenets of Catholicism. With regard to the remuneration of work, where formerly the emphasis was specifically on social justice, reference is now made more generally to "justice and equity" as determining factors. Concerning such questions as co-determination, the role of the labor unions, the extent of social insurance, and the like, some feel that Rome, perhaps in view of recent historical developments, has become more accommodating. But, just as Pius XI did in 1931, so does our present Holy Father extend the scope of his message by dealing with new important problems that have since arisen. The type of questions covered and the manner in which they have been dealt with is certain to amaze even the most technical of experts. Whether it is the farm problem or that of the underdeveloped nations, the issue of "colonialism" or that of international cooperation, the subject of population growth and birth control or that of full employment, the difficult topics of co-management or wage determination—everywhere there is evidence of a truly gratifying recognition of what has been called the relative autonomy of the sciences involved. There is no questioning of the results of genuine research and no attempt is made to substitute apologetics for scientific reasoning.¹¹ Pope John's realism must be heartening to all who have grown tired of a social Catholicism that abounds in value judgments and overly

7) Quoted by Bernard W. Dempsey, S.J., *The Functional Economy*, Englewood Cliffs, N.J., 1958, p. 444.

8) Cf. Otto von Gierke, *Political Theories of the Middle Ages*, translated with an introduction by F. W. Maitland from *Das deutsche Genossenschaftsrecht*, 1868-81, Boston, 1958, esp. parts II, IV and VIII; Jos. Messner, *Der Funktionär*, Innsbruck, 1961; consult index under "Pluralismus."

9) Cf. J. K. Galbraith, *American Capitalism*, Cambridge, Mass., 1952.

10) Cf. K. E. Boulding, *The Organizational Revolution, a Study in the Ethics of Economic Organization*, New York, 1953; G. Briefs, *Some Economic Aspects of the Pluralistic Society*, in Jos. Höffner et al. (ed.), *Natur Ordnung*, Festschrift für Msgr. Joh. Messner, Innsbruck (Austria), 1961, pp. 218-231.

11) Cf. Albrecht Beckel, *Neue Fragen der sozialen Ordnung*, *Rheinischer Merkur*, No. 30, Koblenz (Germany), July 21, 1961, p. 3.

theoretical publications but fails to come to grips even with problems as close at hand as interracial justice in one's own immediate neighborhood.

It goes without saying that the Holy Father is not a pragmatist urging social action without a preliminary knowledge of goals as well as of the means to achieve them. But, says he, "a social doctrine has to be translated into reality and not just merely formulated." He is, of course, aware of the fact that "in the application of doctrine there can arise even among upright and sincere Catholics differences of opinion. But when this happens, they should be watchful to keep alive mutual esteem and respect and should strive to find points of agreement for efficacious and suitable action." In these portentous and profoundly serious times, we cannot indeed afford to continue the often bitter attacks that have been going on for a long time between various factions of Catholics in this country and other parts of the world.

"Socialization"

There is just a possibility that the phenomenon of "socialization," mentioned previously, may become another cause for some more of this kind of polemics and controversy. Anyone who reads the new encyclical in an unprejudiced spirit will recognize that the Holy Father means by it, as many sociologists do, viz., the process of progressive condensation of interhuman relations. It refers to the series of actions by which individuals become increasingly functioning parts of the social whole. It has, as such, nothing to do with public expropriation or nationalization. The term "socialization" is not used in a sense that would indicate that the Church is now ready to make concession with regard to the institution of private property, the basic freedom of enterprise, or the idea and ideal of relative self-reliance. The Holy Father simply wants us to face the fact of rapidly increasing human interdependence with all its positive and negative consequences. He speaks of a "progressive multiplication of relations in society" . . . "due to many historical factors," such as technological progress and economic advancement. These may make it a circumstantial necessity rather than an ideal for the government to increase its activities even in fields, mainly and originally reserved to "private" endeavor, such as health, education, disability, and vocational guidance. But the continued validity of the principle of subsidiarity is specifi-

cally recognized. The Holy Father emphatically denies that "socialization" is a blind historical law which subjects man to an invariable sequence of causes beyond his volitional control. On the contrary, socialization is largely a consequence of man's social nature, in which the rational and sensitive appetites conspire, as it were, to find satisfaction through association and cooperation. Pope John demonstrates that it is this natural human tendency which is responsible for our flourishing social life, a life most beneficial in many respects, yet at the same time harboring certain dangers, especially the threat of diminishing personal responsibility, initiative and creativity. We need only think of centralized government, even where it is unavoidable, of big business and big labor, even where they pursue no evil goals, to become aware of the frightening reality of this threat. So long, however, as "socialization" stays within the framework of the moral order, the Holy Father tells us, it can do no harm. On the contrary, it will eventually contribute to the establishment of a social order characterized by "a renewed balance between the need of the autonomous and active collaboration of all, individuals and groups, and the timely coordination of the direction of the public authority."

If it is at all possible to speak of the distinguishing characteristics of *Mater et Magistra* in the great trilogy of social encyclicals, one might say that it is the emphasis on the need for a synthesis, i.e., for a creative balance in all economic and social endeavors, especially between personal freedom and public order. Certainly, all three encyclicals demand a "proper mean" between the rights of the individual person and the claims which human society makes upon his freedom, that is, between liberty and authority. However, there seems to be something of a dialectic of emphases: *Rerum Novarum* in its time had to stress the role of government with regard to gravely threatened human rights. *Quadragesimo Anno*, on the other hand, had to reaffirm the principle of subsidiarity in the face of that devouring "Leviathan" (Hobbes), the totalitarian State. John XXIII now warns us that the principle of subsidiarity cannot and must not be looked upon as a primarily negative, defensive principle, merely restricting the scope of governmental functions, but ought to be seen as a principle which also demands our cooperation with

(Continued on page 208)

Independent School Aid and the Constitutional Issue

Daniel D. McGarry, Ph.D.

ONE OF THE CHIEF objections usually urged against governmental assistance to children attending independent schools, particularly parochial schools, is that such aid would be unconstitutional. It is said that inclusion of children attending parochial schools in government-grants to education would be unconstitutional because these schools teach religious as well as secular subjects. Yet there is good reason to believe that not only would such aid *not* be contrary to the Constitution, but that it may be even required or at least suggested by the Constitution.

Governmental inclusion of children attending independent, including church-related schools, in general aid to education is not prohibited by the literal and historical wording of the Constitution. The only provision of the Constitution that could possibly be so interpreted would be the first clause of the First Amendment, which simply says:

"Congress shall make no law respecting an establishment of religion..."

At the time the First Amendment was adopted in 1791, an established church was one especially favored by a government to the disadvantage of other churches. Several European countries had such "established" churches. Both literally and historically this prohibition simply meant that the Congress of the United States a) was not to make any religion or religions the official, favored, national religion or religions of the United States, and b) was not to legislate at all upon the subject of establishing a religion or religions.

Furthermore, no decision of the Supreme Court has ever branded a general aid to education program, whether by the Federal government or a state government, unconstitutional since no such act has ever come before it. In fact, the Supreme Court has not declared *any* act of the Federal

government unconstitutional on the grounds that it violated the first clause of the First Amendment. And it has only once, in the *McColum* case (1948), declared unconstitutional a provision of a local governmental body (a school-board) because it violated the prohibition against an establishment of religion, which, according to the Court, is to be understood as applying to the states as well as to Congress, by virtue of the Fourteenth Amendment, since this Amendment says:

"...nor shall any State deprive any person of life, liberty, or property without due process of law;..."

The Court has reasoned that the "liberty" of the Fourteenth Amendment implies religious liberty along with other liberties, and hence prohibits any religious compulsion such as an establishment of religion on the states.

Equal Assistance to 1947

Down to 1947 the policy of the Supreme Court, as well as of the Federal government as a whole and state governments, was to accept as constitutional acts which benefited religion and religions as long as such acts did so without discrimination and on an impartial and equal basis. This was the common doctrine of recognized authorities on constitutional law. It was also traditional practice to accept as constitutional governmental acts which might possibly indirectly aid one religion or certain religions more than other religions as long as the direct object of such acts was some legitimate general provision for the common good and the comfort to the particular religion or religions was only incidental.

Thus:

In the *Bradfield* case (1899) the Supreme Court declared constitutional a federal grant to a Catholic hospital run by nuns in Washington, D.C., to construct a wing for the isolation of contagious diseases. In their opinion the justices distinguished between the hospital as a corporation and the sisters as sisters. They pointed out

DR. DANIEL MCGARRY is on the faculty of St. Louis University. This is the last of a series of three articles discussing the pros and cons of federal aid to education.

that the hospital corporation was contracting with the government to render a public service, which act was not invalidated by an indirect benefit to the sisters and their religion.

Similarly in the *Cochran* case (1930), the Supreme Court upheld the constitutionality of a law of the state of Louisiana which provided for the state's free distribution of secular textbooks to parochial schools as well as public schools. The Supreme Court thereby allowed a certain amount of Louisiana state-aid to schools conducted by church-groups. The justices said in their opinion:

"Viewing the statute... we cannot doubt that the taxing power of the state is exerted for a public purpose. The legislation does not segregate private schools or their pupils as its beneficiaries.... Its interests is education broadly, its method comprehensive. Individual interests are aided only as the common interest is safeguarded."

In the *Everson* case (1947) the Supreme Court declared constitutional a law of the state of New Jersey providing for compensation by the state to parents for expenditures for bus-transportation of their children to schools, regardless of whether the schools were public, private, or parochial. In their opinion the majority of the justices explained:

"We must be careful, in protecting the citizens of New Jersey against state-established churches, to be sure that we do not inadvertently prohibit New Jersey from extending in general State law benefits to all citizens without regard to their religious belief...."

The reasoning behind the Supreme Court decisions in the *Bradfield*, *Everson*, and *Cochran* cases could easily be extended to allow governmental assistance for the secular education given in parochial schools. For in schools conducted by church-groups, the greater part of the time is occupied in teaching and learning the same secular subjects, such as reading, writing, mathematics, social and natural sciences, etc., which are taught in secular public schools. This condition is recognized by our government when it makes all contributions and payments to churches, even when we are merely paying our way at religious services, tax-deductible, but refuses to allow such deductions for similar contributions and payments for attendance at church-operated schools.

Everson and McCollum Cases

However, in part of its opinion in the *Everson* case (1947), and in its decision and opinion in the *McCollum* case (1948) the following year, the Supreme Court gave religious groups some cause to fear that perhaps it might be veering away from the traditional doctrine and practice of allowing: a) impartial equal governmental assistance to all religions in general, and b) incidental and indirect benefit to particular religions by virtue of some act for the common welfare.

In the *Everson* case (1947), although the Supreme Court granted the constitutionality of state-reimbursement for bus-transportation of children attending parochial schools as well as public schools in New Jersey, it did so by only a five-to-four majority. And even the assenting justices in their opinion asserted:

"In the words of Jefferson (referring to a statement of Jefferson in a letter to the Danbury Baptist Association in Massachusetts in 1802) the clause against the establishment of religion by law was intended to erect 'a wall of separation between Church and State....' Neither a state nor the Federal government can... pass laws which aid one religion, aid all religions, or prefer one religion over another.... No tax in any amount, large or small can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion."

In the *McCollum* case (1948), the justices of the Supreme Court declared unconstitutional an arrangement of the school board of Champaign County in the State of Illinois, whereby pupils in public schools were released from class for a half hour to forty-five minutes a week to attend classes in religion, conducted in public school classrooms by representatives of various faiths. In the opinion explaining their decision, the justices referred to their reasoning in the *Everson* case and said that in the latter the full Court had agreed that: "the First Amendment's language, properly interpreted, had erected a wall of separation between Church and State," which wall, it added: "must be kept high and impregnable." The Court rejected the arrangement mainly on the basis that it represented a form of compulsion exerted by a) the attraction of released time from classes and b) the embarrass-

ment to which those who did not attend religious instruction might be subjected. The Court also objected to the arrangement because it utilized public tax-moneys for the support of religious instruction. Said the opinion:

"... The operation of the State's compulsory education system thus assists and is integrated with the program of religious instruction carried on by separate religious sects. Pupils compelled by law to go to school for secular education are released in part from their legal duty upon the condition that they attend the religious classes. This is beyond all question a utilization of the tax-established and tax-supported public school system to aid religious groups to spread their faith. . . ."

The *Zorach* Case

Whether as a result of widespread criticism or otherwise, the Supreme Court seemed partly to reverse its position and again to open the door for further cooperation between governments and churches in the *Zorach* case (1952). This concerned an arrangement whereby the City of New York allowed children in public schools to be released from class once a week in order to attend religious instruction off the school-grounds at centers of their parents' choice. The only difference from the *McCullum* case was that here the religious instruction was not conducted on public school premises. In words that have a different ring from those of 1948, the majority (six-to-three) of the justices declared:

"When the State encourages religious instruction or cooperates with religious authorities by adjusting the schedule of events to sectarian needs, it follows the best of our traditions. For it then respects the religious nature of our people and accommodates the public services to their spiritual needs. To hold that it may not would be to find in the Constitution a requirement that the Government show a callous indifference to religious groups. That would be preferring those who believe in no religion over those who believe. . . . We find no constitutional requirements that makes it necessary for government to be hostile to religion and to throw its weight against efforts to widen the effective scope of religious influence."

While it is impossible to predict with certainty how the Supreme Court would decide a case con-

cerning the constitutionality of a law wherein tax-assistance would be granted to children attending independent schools on terms similar with those attending public schools, it may be conceived that the Court would follow its line of reasoning in the *Bradfield* case (1899) and distinguish between the children or the schools, on the one hand, and the personnel or religious groups operating the schools on the other, just as it distinguished between the hospital corporation and the sisters in the *Bradfield* case. It could certainly point out that here was a contract being fulfilled to render a public service (secular education). Or the Court might, as in the *Cochran* case (1930), simply take the position that here was a law where "the taxing power of the state is used for a public purpose": the promotion of education in secular subjects, since "its interest is education broadly and its method comprehensive," sc. without any discrimination or allowance of special privilege. Or again the Court might, as in the *Everson* case (1947), distinguish between the welfare of the children as the direct object of the act, and the incidental benefit to the schools operated by religious groups resulting from their partial reimbursement for a public service, and indirect result of the act. It might again assert that "We must . . . be sure that we do not inadvertently prohibit (the Government) from extending in general (its) law benefits to all citizens without regard to their religious belief." It might also, as in the *Zorach* case (1952), observe that "When the State encourages religious instruction . . . it follows the best of our traditions. . . . We find no constitutional requirement that makes it necessary for government to be hostile to religion and to throw its weight against efforts to widen the effective scope of religious influence."

Accepted Customs Support Assistance

It is an established legal principle that "custom is the best interpreter of law," and accordingly of the Constitution, which is simply basic law. By long existing customs in these United States our governments are most friendly, cooperative, and helpful with religions in numerous ways. Such governmental aid and comfort to religions is and always has been considered not only desirable and salutary, but also licit and entirely constitutional, as long as it is equal and impartial, without discrimination or favoritism. Thus, for example, sessions of Congress and the Supreme

Court are opened with prayers. "In God we trust" is inscribed on our coins. Religious holy days are accepted as governmental holidays. Church properties are exempted from taxation, and contributions to churches are made tax-deductible. Chaplains are provided by the Government for the armed services, and missionaries are likewise supported for the Indians. In such aid to higher learning as in the National Defense Acts and the G.I. Bills, as well as in allowances for the education of war orphans and Congressional page-boys, no distinction is made between schools operated by church groups, other private schools and public schools.

Religious Freedom Implies Equal Aid

There are positive arguments for the constitutionality of such a law. These arguments maintain that governmental inclusion of children attending parent-directed schools along with those attending public schools in general tax-benefits is strongly suggested and may even be logically required by the Constitution and Supreme Court decisions.

In addition to prohibiting an establishment of religion, mainly in the interests of religious freedom, the First Amendment to the Constitution goes on to forbid the Government to do anything that would impede the free fulfilment of one's legitimate religious convictions. The full statement on religious freedom reads:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; . . ."

But to withhold otherwise general governmental assistance given to all other children from children attending independent schools, simply because such schools are operated in part by persons dedicated to religion, or simply because such schools give religious instruction along with instruction in secular subjects, would be for the Government to oppose religious instruction and to become, in effect, the adversary of religion.

Obviously there is no constitutional prohibition, nor could there be any Supreme Court opposition to governmental aid to independent schools that do *not* include religious instruction along with secular subjects, as long as such aid is part of a general program of governmental aid to education. Suppose that the Government passed a law providing educational aid to all children across-

the-board. And then suppose that the Supreme Court admitted that this law was *constitutional* as far as it provided educational assistance to children attending private schools which included no instruction whatsoever in religion in their curricula, but went on to say that this law was *unconstitutional* insofar as it provided corresponding educational assistance to those schools which, while including full and adequate instruction in secular subjects, also included instruction in religion. Would this not penalize religion? Would not such a decision be declaring: "You are being denied assistance simply and solely because you *also* teach religion?"

Parental Freedom of Choice Presupposes Equal Aid

In the *Pierce* case (1925), popularly known as "the Oregon Case," the Supreme Court declared unconstitutional a law of the State of Oregon which would have required all children between the ages of 6 and 16 to attend public schools. In this case the Supreme Court enunciated the principle that parents have a natural, constitutional, and prior right to choose and direct the education of their children, and that this right may not be taken away from them by the State, although the latter has a right to supervise its exercise and to see that it is adequately fulfilled. It also indicated that education properly includes additional training not given in public schools. Said the Court:

"The fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the State to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the State; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations."

But if the right of parents to direct the education of their children is a natural and constitutional right, is not the exclusion of parents and children from general tax-benefits on the basis that they exercise this right imposing a penalty upon the exercise of the right? And with rising taxes and mounting educational costs, what is to prevent this right from becoming virtually a dead-letter?

The imposition of obstacles and penalties for the exercise of constitutional rights by governments is not only forbidden by reason and natural justice; it has been implicitly and explicitly prohibited by the Constitution and our Supreme Court. The Fifth Amendment to our Constitution says:

"No person shall...be deprived of life, liberty, or property without due process of law."

The Fourteenth Amendment extends this prohibition to the States:

"No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty or property without due process of law;...."

The liberties referred to in the above Amendments would surely include such liberties as a) freedom of religion, and b) freedom of parental choice in education.

The decisions and opinions of the Supreme Court have definitely and explicitly forbade obstructions to and curtailments of the exercise of constitutional rights. In the *Frost* case (1926) the Supreme Court decided that exercise of a constitutional right cannot be made the basis for withholding from a person a public welfare benefit. In its opinion, the Court declared:

"If the State may compel the surrender of one constitutional right as a condition of its favor, it may, in like manner, compel a sur-

render of all. It is inconceivable that guarantees imbedded in the Constitution of the United States may thus be manipulated out of existence."

The same principle was also invoked in recent Supreme Court decisions in the *School Segregation* cases (1954). It would seem that to refuse parents and their children participation in general governmental assistance to education simply because they exercise their constitutional rights of a) freedom of choice in education, and b) religious instruction, would be to violate this principle.

Conclusion

Those of us who are now obliged to ask our fellow citizens to allow us some share in our own taxes in order to help us educate our children in the manner in which our judgment and conscience deems proper and necessary, should not do so in a spirit of resentment or reproach. We do so simply and solely in an effort to insure that our children and their children's children may enjoy the benefits which we ourselves have possessed. We do so because we do not want to be forced either to abandon our schools or to allow them to fall below the standards of the public schools. We appreciate and love our schools in which we have been trained and in which we want to train our children to meet the comprehensive needs of life. We consider the survival and progress of these schools beneficial not only for the welfare of our children, but also for that of the community at large and the Nation as a whole.

Let us, then, clear our spirit of all fears and open our hearts to the most luminous hopes for the future. We may still suffer pressures from the world; in fact, we surely will. Before leaving us, Jesus, the victor of death, said: "Take courage: I have overcome the world."

It is true: there is a knight who is left on the field of the dreadful duel. We mention him often by name and surname. He is a prince. The Divine Rabbi of Nazareth used to call him "the prince of this world." Christ leads, mildly but firmly, the struggle against him, for the triumph of justice and peace. The fiendish foe,

however, hates justice and opposes peace among nations and in the whole world. Sometimes his attacks and maneuvers create so much confusion as to sorely tempt the weaknesses of the defenders.

Every good Christian places his trust in Christ: he does his duty according to the various rules which govern his conscience: a religious conscience, before God and before his fellow men. A Christian does not compromise or falter, but goes forward without hesitation and without fear. He always cooperates with those who promote true peace. (Pope John XXIII)

Joris-Karl Huysmans

Liam Brophy, Ph.D.

JORIS-KARL HUYSMANS was a lay apologist of almost startling uniqueness and originality. He has been passionately censured and praised as is fitting in the case of a man who hated all half creeds. The very intensity of his spirit seems to keep his fame alive even among non-Catholics. He is regarded as being very much more than a name in nineteenth century French literature or a documented chapter in *The Romantic Agony*, and he has outgrown all the *cenacles*. The Société J.-K. Huysmans, now thirty-three years old, counts President Salazar, M. Robert Schuman and André Breton among its many notable members. It has been observed that the fame of Huysmans never passed through that stage of neglect which seems to be a law of literary survival. His memory has been kept alive because he is so much a product and a prophet of our age, because he knew and anticipated so well the longings and exasperations of modern man. And it is precisely here that his great worth as a Catholic apologist lies.

He was a man with an intense, almost fanatical love of the Liturgy, since he owed his conversion to it. His generation was thirsty for beauty, for ritual and symbolism, and it expressed that longing in artistic movements which he himself helped found and foster. The Symbolists claim him as their high priest, and Fenélon called him the founder of Impressionism. In the end he showed that the Liturgy could satisfy this complex craving fully and deeply, that as "the master-piece of the Holy Spirit" it contains beauty and truth in measure pressed down and flowing over.

Toward Literature

Born in Paris in 1848, Charles-Marie-Georges Huysmans was the son of a Dutch artist who was proud to acknowledge some famous painters among his ancestors. As a youth he was more disposed to haunt the art galleries than frequent classrooms or playgrounds, and nourished his innate genius on the creations of the great masters

in art and literature. His family, in some alarm at the unproductive and unprofitable stamp of his mind, found a post for him as a civil servant in the Ministry of the Interior. The outbreak of the Franco-Prussian war gave him the long-desired chance to free his soul from the bondage of red tape. He passed most of his military interlude as a conscript in hospitals, but all the while he was observing the behavior of human nature under stress and suffering, thus preparing himself to be novelist of the Naturalist school of almost morbid precision of description. Although he returned to the civil service after the war, he had become too keenly aware of his real vocation as a writer to endure it for long, and he abandoned it for literature.

Huysmans' first book, *Le Drageoir aux Epices*, appeared in 1874 under the signature which was to become famous, Joris-Karl Huysmans. The Dutch form of his name was chosen to indicate his kinship with the tradition of the Flemish artists. Even in this first book he showed an old master's faithfulness of detail, skill in color balance and controlled realism of expression. He showed the influence of Zola, as did all young writers of the time in France, and gave us *la bête humaine* in primary colors. But he was destined to pass from Naturalism to Supernaturalism by a long and tortuous route. He set down the details of that ascent in books of thinly disguised autobiography which are far stranger and more compelling than any works of pure fiction.

When he had outgrown Naturalism Huysmans gave a very typical description of its methods in his magnificent book with Chartres as its hero, *La Cathédrale*. "By adopting a homeopathic pharmacopeia which still makes use of the foulest matter—the extract of wood-lice, the venom of snakes, the poison of the cockchafer, the secretions of the skunk and the matter from pustules, all disguised in sugar of milk to conceal their taste and appearance, the world of letters triturates the most disgusting things to get them swallowed without raising your gorge. . . . I had enough of this Realism which acted on me too successfully, and I thought it well to escape from it."

LIAM BROPHY, a resident of Dublin, Ireland, has a doctorate in philosophy from Louvain University in Belgium. His writings appear regularly in *SJR*, and he also contributes to periodicals in Canada, England, Ireland and Australia.

For three years Huysmans experimented with naturalistic realism, not for the fascination of its ugliness but dimly to show there is some providential plan in even the most seemingly drab existences. *Marthe*, *Les Soeurs Vataud* and *A Van l'Eau* were not merely literary experiments, but efforts to win compassion for lives into which no love or lustre ever shines. All the while he was perfecting his use of language the better to persuade his adulterous generation later on. At this period he seems to have indulged in every vice save lukewarmness, for there was in him that of which saints are made—a fearless intensity of spirit. Like St. Augustine he had to await the Grace of God to direct it to high and holy ends.

The change of heart appears in his novel *A Rebours*. Des Esseintes, and the hero of its successors, Durtal, are really camouflages of their author caught up in the pursuit of the Hound of Heaven. Des Esseintes is so bored with existence and the artificial pleasure of Paris that he retires to the country to live an inverted, "backwards" mode of life till in the end he is forced to choose between suicide and the cloister. It ends with the pathetic prayer: "O Lord, have pity on a Christian who doubts, on incredulity which would fain believe, and on a life-convict who embarks alone in the night under a firmament lit no more by the consoling light of an ancient hope."

The book had a profound influence on Huysmans's disciples. Dom Verkade, the artist-convert who later became a Benedictine, told how impressed he was by its description of the Church's influence on humanity, working with infinite patience amid the cruelties of the world to direct men's minds to the Wounds of the Crucified in which the baffling problem of pain is finally solved. Weaker spirits were scandalized by the book's God-ward tendencies and, having spumed at its author, walked with him no more. Huysmans then wrote a shorter book, *La Bas*, for which he prepared himself by a retreat in the Trappist monastery of Issigny. It shows a quickening of tempo and the unmistakable signs of the finger of God.

On the Way

En Route, Huysmans' next work, is the one by which he is best known in the English-speaking world through Kegan Paul's translation. It is a treasure-house of mature comments on Christian art and the Liturgy, woven together with an

artist's power for totality of effect. It tempts us to quote from almost every page, but the following extract will suffice to convey the author's emotions and exaltation of spirit. It is also a fair record of an incident which led to his own conversion. It describes Durtal's experience when at random he entered the Church of St. Sulpice as the organ was playing a prelude:

"A slow and mournful chant arose, the *De Profundis*. The blended voices sounded under the arches, intermingling with the somewhat raw sound of the harmonies, like sharp tones of break glass. Resting on the low accompaniment of the organ, aided by basses so hollow they seemed to have descended into themselves, as it were underground, they sprang out chanting the verse "*De profundis clamavi, Do—*", and then stopped in fatigue, letting the last syllables "*min-ee*" fall like a heavy tear; then the voices of children nearby took up the second verse of the psalm, "*Domine, exaudi vocem meam,*" and the second half of the last word again remained in suspense, but instead of separating and falling to the ground, there to be crushed out like a drop, it seemed to gather itself together with a supreme effort, and fling to heaven the anguished cry of the disincarnate soul, cast naked and in tears before God. And after a pause, the organ, aided by two double-basses, bellowed out, carrying all the voices in its torrent. . . . Suddenly at the end of the psalm, when the responses of the antiphon came—"Et lux perpetua luceat eis," the children's voices broke into a sad, silken cry, a sharp sob, trembling on the word "Eis," which remained suspended in the void. These children's voices, straining to breaking point, these clear sharp voices threw into the darkness of the chant some whiteness of the dawn, joining their pure soft sounds to the resonant tone of the basses, piercing as with a jet of living silver the sombre cataract of the deeper singers; they sharpened the wailing, strengthened the embittered the burning salt of tears, but they insinuated also a sort of protecting caress, balsamic freshness, lustral help; they lighted in the darkness those brief gleams which tinkle in the Angelus at dawn of day; they called up, anticipated the prophecies of the text, the compassionate image of the Virgin, passing in the pale light of their tones, into the darkness of that sequence."

Here is the master of artistic Naturalism turning his power of vivid description to the service of God. It is not written in the language of a

conventional book on the Liturgy, but it does convey more convincingly than most the beauty and the splendor of Gregorian chant. And it reached many unbelievers and turned them toward the Church and toward the tabernacle.

In Huysmans' next book, *La Cathédrale*, there are magnificent detailed observations on Gothic architecture and the functions of the various religious Orders, with explanations of the symbolism of the Liturgy. At the threshold of the church Durtal takes stock of his position: "This only he had in his favor, but this he had: that he passionately loved mysticism and the Liturgy, plain-song and cathedrals. Without falsehood or self-delusion, he could in all truth exclaim: 'I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth.' This was all he had to offer to the Father in expiation of his contumely and refractoriness, his errors and his falls." And this was exactly the position of the book's author.

Impatience with Artless Piety

Because he himself so loved the art inspired by and created under the influence of the Church Huysmans was exasperated by the preference of Catholics for the maudlin, the sentimental and the tasteless. "He could never get over his amazement at the incredible ignorance, the instinctive aversion for art, the type of ideas, the terror of words peculiar to Catholics. . . . The Church had created art, had cherished it for centuries; and now by the effeteness of her sons she was cast into a corner. All the great movements of our day—Romanticism, Naturalism, one after another, had been effected independently of her or against her will." The current lines of hagiography infuriated him as a treason against the tremendous heroism of the saints. He called the popular lives of the saints bales of prosy dullness, pious idiocy, a farvago of the commonplace, glutinous unction, a hash by way of style. Huysmans spoke out plainly because he knew so many potential converts were put off by the drabness of so many Catholic efforts to dilute the glories of the Faith to the taste of the mediocre. And to show how a saint's life ought to be

written he gave the world his biography of Saint Lydwine of Schiedam.

His next book, *L'Oblat*, is the record of his inward experiences as an oblate in the Benedictine Monastery of Liguge, where he remained until the anti-clerical laws closed the monastery and forced him back to the loathed life of Paris. In his last important book, *Les Foules de Lourdes*, Huysmans returned to his attacks on the ugliness of repository art, the mordent bad taste of the tributes offered Our Lady at her shrine. The book was written to refute the blasphemous tract on Lourdes written by Emil Zola, whom he had formerly admired and imitated. In this book he summed up his views on life, literature and the Liturgy, intending it as a grateful homage and chivalrous defense of the Queen of Poets and Prophets.

The Heroic End

Huysmans became afflicted by cancer of the eyes, ears, mouth and throat, and passed the last months of his life in great agony. His eyes were bandaged and his mouth sewn up. He sternly refused all pain-killers as he wished to offer his sufferings as expiation. Even those who had remained unconvinced by his books, and who had accused him of being poseur, were forced to admit that this indeed was no pose, no calculated affectation. His final gesture was to ask that the Office for the dying should be read to him out of his breviary, including the beautiful *De Profundis*, for he had in every truth traveled "from the depths" to the heights of peace and the Grace of God. He died on May 12, 1907, but in his vivid and virile books he continues to win converts to the Faith, the Faith that fills the world with such beauty and truth, the Faith that alone has the power to fully satisfy the human craving for certitude and a meaning to the miseries that afflict mankind. Catholics can revive their enthusiasm in the reading of his books, and to many writers on the Liturgy he conveys this lesson that, though he may at times be inaccurate, he viewed the Liturgy not as a science, but as a magnificent work of art, not fully to be appreciated until it is known and loved as such.

Warder's Review

Soviet Man and the Cold War

IN THE CURRENT preoccupation with the hair-trigger danger of a nuclear holocaust it is possible to become oblivious to the more subtle aspects of Communist imperialism. Mr. Khrushchev has said that the Soviet Union is prepared to "bury" us. This ultimatum is the Soviet Premier's crude and barbarous invitation to us to choose between our inevitable (in his view) submission to an acceptance of the Communist way of life or physical annihilation. Mr. Khrushchev and his Red associates would, of course, rather achieve their grandiose purposes without having to endure the pains of a thermo-nuclear war. That is why they have been working so hard and so persistently on their Communist educational system, which they believe is molding a generation of the "new Soviet man" who is to be the prototype of all men in the future Communist world society of their dreams. The educational principles that are forming this new Soviet man cannot be a matter of indifference to Western society, because Communist educational propagandists are sowing the seeds of this philosophy throughout the world. If these educational principles triumph, then their plans for world domination may be more than half won without ever dropping a bomb.

After traveling in the Soviet Union last summer and visiting Soviet schools and educational centers and speaking with their educators, a professor of psychology at Cornell University, Dr. Urie Bronfenbrenner, has reported in an article that appeared in the August 27, 1961, issue of the *New York Times* Sunday magazine section on the meaning of this *Challenge of the New 'Soviet Man.'* Dr. Bronfenbrenner learned quite explicitly what the Communist system of education is from the high priest of the Soviet nation's educational program, A. S. Makraenko, whose manuals for parents, teachers and children express the official dogma of Soviet education. Soviet parents are told that the family is only a "cell of society," and that parents have no authority over their children except what is delegated to them by the state. Hence Makraenko could proclaim gleefully and in all seriousness in one of his bulletins: "I like very much lads who have

so much faith in the Soviet Union that they are carried away and will not trust their own mothers." In other words the model Soviet child is one who is a stranger to his parents and a slave to the state.

The Soviet Union assumes authority and control over the education of children in fact as well as in theory. It is accepted practice, therefore, that when a Russian child reaches three months of age, that child must be turned over to the "internat" or boarding school where the parents are permitted to visit the child only on weekends. The other types of schooling that follow keep the youngsters occupied from 8:00 in the morning until 8:00 o'clock at night. From the cradle to adulthood the Soviet youngster is drawn behind an iron curtain of isolation from his parents and conditioned in a method similar to the training of Pavlov's dogs to look upon the state as the exclusive purpose of his existence.

In irreconcilable contrasts to this basic educational philosophy of the "Soviet man" our Western tradition of education rests on the Christian assumption that the dignity and freedom of man is inseparable from the God-given primacy of parental authority over the rearing and education of their children. If the Communists can undermine this concept they can destroy the whole structure of human freedom. That they are dedicated to this purpose is attested to by Dr. Bronfenbrenner who was told by a Soviet educator that his textbook in educational psychology is the largest selling text used in Mexico—and it probably sells at the cheapest price. We are well aware that a flood of Communist educational propaganda is reaching not only Mexico but most of the non-Communist countries of the world. It is time to take stock and recognize that our massive material foreign aid programs will not save the freedom of people if their educational systems are honeycombed with the Communist philosophy of education and the place of the family in society. In this country we should not be accused of being hysterical anti-Communists if we are inclined to keep a careful eye on all proposed forms of government control over education, whether it is on a federal, state or local level, when those controls tend to usurp the

natural rights of parents over their children. For when our children become the wards of the state, so do the parents; and eventually both will begin to take on the image of the "Soviet man."

D. A. L.

Medico and Subsidiarity

THE AMERICAN PRESS recently reported that the relatives and friends of the late Dr. Dooley, founder of Medico, have decided to withdraw from the original organization and form a new association to carry on his work. Their reason for this move is their belief that Medico has been allowing its activities in Laos and elsewhere to come more and more under the influence of the national and local governments. Dr. Verne Chaney of Monterey, Cal., one of the officers of the new foundation, commented that as Medico becomes a semi-governmental organization it departs from the original ideal set for it by Dr. Dooley who, in the words of Dr. Chaney, felt that the essence of the Medico mission was: "The hearts and spirits of men must be won on a heart-to-heart and a spirit-to-spirit basis." Mrs. Dooley, the mother of Dr. Dooley, put her difference with Medico, as it is presently constituted, in even more direct terms: "He (Dr. Dooley) did not want his organization to be part of the government."

This schism in Medico over the influence of government raises a question that will eventually touch not only Medico but other private voluntary organizations, religious and secular, which are

working among the needy in underdeveloped countries. There is no doubt that the governments of many of these countries will be tempted to capitalize on the good-will generated by the good works of these organizations by gradually taking over their functions through subsidies or various forms of state supervision. The temptation will be especially strong in those countries where the Communist influence is strong. Although cooperation between the governments and these voluntary organizations is desirable and necessary it is imperative that a clear line be drawn between cooperation with and domination by government.

The Peace Corps and other foreign aid programs that are to be launched by the United States in many parts of the world should make a respect for and a protection of the integrity and independence of voluntary associations a part of their crusade for freedom. A prudent observance of the wisdom of the "principle of subsidiarity," as enunciated by Pius XI in the social encyclical "*Quadragesimo Anno*" and now reaffirmed by John XXIII in *Mater et Magistra*, is mandatory in our foreign aid efforts as well as in our domestic affairs if freedom is to be more than a word in a governmental manual. Where higher groups, the government in this case, take over smaller voluntary groups which are properly and effectively exercising socially useful functions, then free institutions generally are in jeopardy, for as Pius XI expresses the mandate of subsidiarity: "The true aim of all social activity should be to help individual members of the social body but never to destroy or absorb them."

D. A. L.

...let Us...tell you of our concern in the fact of the present development of the technical world and its consequences for education. The Christian faith certainly has nothing to fear from science, nor from the method which has grown out of it; on the contrary, it teaches us that these new possibilities are a glorification of the creative goodness of God, who has said: "Fill the earth and subdue it." (Gen. 1, 28)

But it teaches us equally that they are simply means put at the disposal of men, who can use them for the best as also, alas, for the worst.

That is why it seems to Us urgently necessary today that sincere Catholics be present in great numbers in this sphere, in the full vigor of human activity, in order to guide it in the sense wished by the Creator.

That is why it is also expedient that it be made possible for numerous children to acquire in good Catholic technical schools a specialized training and a truly Christian education which will enable them tomorrow to constitute the professional and moral elite of whom the world and the Church have such great need...

(Pope John XXIII)

The Social Apostolate

Theory ——— Procedure ——— Action

Interracial Justice, Ends and Means

AT THE NATIONAL Catholic Conference for Interracial Justice and the National Catholic Social Action Conference held jointly at the University of Detroit several weeks ago, six-hundred delegates pledged to wage a new attack on interracial injustice in America. Among the resolutions of the NCCIJ were: (1) a call for an increased Jewish-Catholic dialogue so as to remove anti-Semitic prejudices; (2) a plea to pastors to make explicit in their sermons the mind of the Church on the problems of race; (3) a demand that laymen resist any attempt to isolate a parish against racial change.

In employment practices Catholic institutions were urged to promote racial equality by demanding strict nondiscrimination clauses in all building contracts patterned after Federal government policies. Catholic educational institutions were asked to increase the number of scholarships to Negro, Indian and other minority students and to continue their efforts toward "truly interracial faculties and student bodies."

The convention also urged Congress to adopt "without delay" Senate Bill 1945, which provides solid reforms for migrant workers (cf. *SJR*, September, 1961, p. 162). And lastly, President Kennedy was exhorted to free, through the U.S. Justice Department, the "unjustly confined" Freedom Riders in Jackson, Miss.

To integrate or segregate is the great civil rights question of our day. The Rev. Martin Luther King, Jr., justly claims that the Negroes were emancipated one-hundred years ago and are still not free. The formidable organization of which he is the head, the NAACP, has set itself the task of freeing the Negro from his latter-day emancipation. As is well-known, the NAACP and Rev. King are meeting an opposition that hopes to keep Negroes just emancipated, but not free. "We're just not gonna do it," (integrate) says Don Hallmark, program chairman of the Montgomery, Alabama, White Citizens Council; "Nothing can stop us," retorts Billy Smith, a Negro student sit-in demonstrator from Greensboro, N. Carolina.

There are some who deny that segregation or integration is the issue. The Southerner who sees all Negroes as Jim Crow will say that he talked to his colored handyman the other day, and that his man told him that he did not want to see the Negroes integrated. This Southerner will say that "separate but equal" rights is all the Negro wants. A Northerner will argue vociferously for the integration of the Negro race as a whole, until a Negro family moves into his block. Then he decides, on prudent second thought, that separate and equal rights would be better for both Negro and white communities.

Separate but equal civil rights is a contradiction in terms, and a violation of the spirit of the Constitution. Alexander Hamilton, in the *Federalist Papers*, acknowledged that in a republic such as ours, different interests necessarily exist in different classes of citizens. He warns, however, that one part of the society must not be unjust toward another part. No one group has a monopoly on civil rights. He goes on to say: "Justice is the end of government. It is the end of civil society. It ever has been and ever will be pursued until it is obtained, or until liberty is lost in the pursuit. In a society (where) the stronger faction can readily unite and oppress the weaker, anarchy can truly be said to reign. . . ."

The separation of Church and State did not equalize the two; it merely asserted their independence from one another. To keep separate the Negro from the white, while giving the former equal opportunities with his white neighbor, is to replace a physical impediment to liberty with a psychological one. The Negro will then be free, so to speak, but will be isolated as much as ever.

All too many segregationists believe that to integrate means to mix races, and that eventually the North American continent will be inhabited by a single race of mulattoes. Integration does not mean mixing the blood of the races, it means allowing members of each race to have identical and equal opportunities, at the same place and at the same time. Just as the Church and State can retain their identity under Establishment, so can the Negro and Caucasian races retain their identity

under integration. A republic in which the system of separate but equal rights would be instituted would actually be one republic with two co-existent civil societies, identical but separate. It would not be so much a house divided as two different houses.

Integration or segregation then, taken in their respective meanings, is the question. If integration is to achieve its proper ends of justice and charity it must be pursued with a regard for prudence. The Freedom Riders want immediate integration, to be effected through passive resistance. The followers of Rev. Martin Luther King, Jr., are past the point of no return, as witnessed by the words he spoke at a Raleigh, N. Carolina, mass meeting of Negro students: "Do to us what you will and we will still love you. We will meet your physical force with soul force. You may bomb our homes and spit on our children and we will still love you. But be assured that we will wear you down with our capacity to suffer." Rev. King's Conduct Code for sit-in protests is also a very formidable weapon:

1. Do not strike back or curse if abused.
2. Do not hold conversations with floor workers.
3. Do not block entrances to the stores and the aisles.
4. Show yourself courteous and friendly at all times.
5. Sit straight and always face the counter.
6. Remember love and nonviolence.
7. May God bless each of you.

The NAACP naturally wants integration quickly. In this they were seconded just recently by the six-hundred delegates to the NCCIJ in

Detroit. Other integrationists want integration to be gradual, but they are confronted with the Negro's question: "How gradual? It has been one-hundred years now."

The action of the Freedom Riders is difficult to judge. They were certainly exercising their civil rights by entering the white waiting room in a public bus station. Very obviously also, they were increasing considerably the pace of graduated integration. But they should realize that their nonviolent methods tend to generate violence, unjustified violence though it be. However, it may well be that only through physical as well as moral eruptions in the white Southern communities will the Negro ever gain his civil rights. The delegates at the NCCIJ should consider this fact and should weigh carefully the words of Archbishop Dearden spoken to them at the Detroit convention: "In this matter of teaching (Christian social doctrine), I think that a prudent counsel should be offered to you. In your presentation of this content to others make a careful distinction between those principles that are an indispensable part of the content of Christian social doctrine and those particularly specialized, contingent applications that may be a matter of controversy. The principles must be held by all. The relating of these principles to certain particular instances may be open to a variety of interpretations. . . . There is need for prudence."

Archbishop Dearden by no means advocated keeping the status quo of segregation, as one Detroit newspaper implied. But to integrate a hitherto segregated white community is to confront these people with a new set of psychological, physical and moral values, and the integrationists should patiently realize they also have a duty to consider the welfare of the white segregationists.

J. M. H.

Social Review

Immigration Bill

THE FIRST IMPORTANT immigration bill of this session of Congress has just passed a Senate-House conference committee. The bill was presented by Representative Francis E. Walter, a Pennsylvania Democrat. The bill is in many ways controversial: in the first place, it is somewhat embarrassing to President Kennedy, who promised during his campaign to give "high priority" to the rights of those aliens applying for admission.

Added to this is the support given the bill by Attorney General Robert Kennedy, who wishes to restrict the sometimes lengthy court appeals that some aliens use to resist deportation. Other features of the bill include a provision making the courts less accessible to aliens by requiring deportation appeals to be filed in a Court of Appeals rather than a District Court; and a time limit of six months in which an alien under order of deportation may petition for court review. (There is no time limit at present.)

Along with its controversial provisions, the bill includes the following revisions of the Immigration and Naturalization Act, the basic law defining who may enter the U.S.:

- 1) About 11,000 second and third preference immigrants (spouses, parents and unmarried children of naturalized citizens and aliens who have been admitted for permanent residence) would be admitted on a non-quota basis. The bill establishes quotas for many countries that have long waiting lists.

- 2) Tubercular relatives of naturalized citizens and legally admitted aliens would be admitted under "proper safeguards."

- 3) Newly independent countries in the Asia-Pacific area would have an immigration quota of 100 persons a year.

- 4) New nations created by the merger of two countries would have a quota equal to the former quotas combined.

Rep. Walter's bill would not change the standard origin-origins quota system. Another section of the bill would make permanent the Alien Orphan Adoption Act.

Chinese Schismatic Church

FIDES, THE MISSION news agency in Rome, reported recently that the patriotic, schismatic "Catholic Church" set up by the Red Chinese is a skeletal organization headed by 35 illicitly con-

secrated bishops and "a very feeble number of priests." Fides said that the Red Church is without influence despite communist efforts "to give the impression there has been a steady succession." Instead, it was reported, the majority of priests, Religious and laymen have not followed the patriotic movement.

Fides made it clear, however, that the Church in Red China is fighting desperately for survival. There are no churches in the rural areas, since the buildings were converted for profane use. In the cities, the churches are deserted. The faithful are considered enemies of the Republic of China, and are subjected to many hardships: imprisonment, exile, mine or canal labor; death, of course, is in many cases the logical solution to a Catholic who refuses to give up his faith.

The report said that despite the persecution, the morale of the Catholics is extraordinarily high. "Cut off from all exterior aid, without possible instructions from Rome or from their local religious superiors, deprived of the Sacraments, and of the Divine Office, reduced to beggary, in the oppressive silence of jails, or under the pressure of inhuman labor in a production brigade, guided only by the force of the Spirit, their courage does not fail them. They do not plead guilty, and they know they are suffering for Christ."

Hungary in Transition

JANOS KADAR, HUNGARY'S Communist Party boss, has replaced Ferenc Muennich as Premier in a major shake-up of the Hungarian government, the Budapest radio said recently. At the same time, a build-up of the nation's defenses will be started under the new Premiership.

Ousted with Mr. Muennich, who was appointed a minister of state, were Foreign Minister Endre Sik, Education Minister Valeria Benke, and Interior Minister Bela Bizsku. Janos Kadar had been the Premier after the 1956 revolt, but stepped down two years later in favor of Mr. Muennich. Previously to all this, Mr. Kadar had been imprisoned for supporting nationalist Communism, such as that advocated by President Tito in Yugoslavia.

Replacing Dr. Sik is Janos Peter, a former Deputy Minister. The radio said that Karoly Ilku has taken over the Education Ministry. Mr. Peter was a Calvinist bishop until 1946, when he resigned. He was Hungary's chief United Nations delegate at the last general assembly. Jaros Papp replaced Mr. Bizsku as Interior Minister.

Historical Studies and Notes

Beginnings of German Congregations In and Around St. Louis, 1838-1844

by Rev. John M. Lenhart, O.F.M. Cap.

Part Two

FATHER HELIAS CONTINUED his report of December 15, 1842, saying:

From these two places of residence I pay monthly visits to the other places, in order to preach, say Mass and administer the sacraments to the settlers who are mostly immigrants from Germany and now number 2,000 souls.

Since I have been informed that the Leopoldinen-Stiftung is supporting many German missions of this country, I wish to speak to you of a missionary of this particular district, who is poorer than most other missionaries in the United States, because he is placed on the extreme border-line of the West, far distant from all commercial connections with water and land roads, (which even then are of little or no profit to the colonists, since the immigrants, after spending their money on long trips and initial purchases of land, have nothing saved) and hence his parishioners can not even contribute to the support of the missionary and to the furnishing of their churches. Indeed, they are poor in the strictest sense of the word and are in dire need of support. Under these circumstances I take the liberty to appeal to you as President of the most benevolent Foundation for some gracious gift. I do so with the approval of the bishop and of my superior, in the hopes that nothing will prevent me from promoting our religion in this country, from adequately celebrating the divine service, and in upholding the dignity of our priestly vocation.

The conditions of our German missions are indeed pitiful. Many Catholics are forced in winter to assist at Mass outside of the building, since they are unable to contribute a share either in extending the building or in rebuilding a new one. Yet the Protestants meet in large temples and celebrate their services in the possession of everything which may enhance the splendor and the decorum of their religious celebrations. We poor Catholics have no vestments, often not even candles, and no sacred vessels with which to celebrate Mass adequately.

Pressed by such extreme poverty, where else could we seek aid and support and expect to receive it than

from the most venerable Leopoldinen-Stiftung, whose noble benefactors have gained renown all over the world? I promise expressly to Your Princely Grace that I shall use all gifts I shall receive conscientiously and economically for the preservation and propagation of our Holy Faith and, as it is meet and just, for the best care of our German emigrants in this country. Moreover, I shall not fail to pray zealously in my private prayers in low Masses and High Masses for the living and dead members of the Leopoldinen-Stiftung, and foremost for Your Grace. May you deign to accept the assurance of my great devotion to you with the pledge that I shall faithfully perform my duties to the greatest satisfaction and benevolence of your august person.

(*Berichte*, op. cit., Vol. XVI, 1843, pp. 9-11)

Father Holweck did not know of this letter of Father Helias. The three of the twelve parishes mentioned by Bishop Rosati on February 19, 1840, which he could not identify, were evidently churches built by Father Helias: Richfountain, Haarville (Taos) and Cedron or Loose Creek.

Two weeks after Father Helias' letter, the other Jesuit missionary, James Cotting, wrote from St. Louis on December 30, 1842, to the Leopoldinen-Stiftung in Vienna about the Germans in St. Louis, as follows:

The donations which the much-lauded Leopoldinen-Stiftung is wont to grant in support of our holy religion here in America are so numerous and generally known that I suppose that I am not appealing in vain when I, a poor priest and missionary of the Society of Jesus in America (St. Louis), with the intention of obtaining some aid for this mission, take the liberty to address this letter to Your Princely Grace as President of the said Stiftung. I am encouraged to take this step the more confidently in view of my knowledge of your great interest and zeal in regard to the forsaken German American congregations. I consider at the same time that I am in duty bound to submit to Your Princely Grace a report about the conditions of the German congregation in this place.

Two years ago I was sent from Rome to America (he was ordained in Rome, March 14, 1840, and landed in America on September 14, 1840) and did not hesitate to go to the city of St. Louis in the West and to take care of the Germans who lived there. I resolved to use all means to preserve and confirm our holy religion in their hearts. I must render thanks to God in all humility for what I have accomplished. My labors and exertions did not achieve all I had expected and anticipated, yet I cannot blame the Germans for this setback but rather the bad conditions of time and place which unfortunately are still persevering.

REV. JOHN M. LENHART, O.F.M. CAP., is a member of the community of St. Augustine Monastery in Pittsburgh, Pa.

In regard to the Cathedral congregation I must say that so many Americans, Irish and French are incorporated into this parish that they will not find room in it. Still less will find room in the cathedral the Germans, whose numbers are increasing day by day. As it is, the Germans have services in the Cathedral from 8 to 10 o'clock on the mornings of Sundays and Feast Days, between the services of the Americans, Irish and French. It is impossible for the Germans to find room in the cathedral during these two hours, for they number well-nigh 7,000 souls.

Since they have a great desire to hear German sermons and to assist at Mass, they come to our small chapel at our college. Yet they cannot find there what they seek, owing to two great obstacles. The first is lack of proper accommodations, for the chapel is so small that it hardly has room for the older Catholics settled in this place. The second obstacle is the fact that I myself did not yet receive from the bishop the faculties to do those functions which are desired by the German congregation, and which would be useful and profitable for their spiritual welfare. Consequently, and what is greatly to be deplored, Catholics, on account of cramming in our chapel of St. Aloysius in our Collegium, cannot hear Mass and receive the sacraments. After they had overcome the discomforts of bad weather, rain, storm, or excessive summer heat, and could not have their ardent desire gratified by hearing the Word of God preached and receiving the sacraments, they accordingly had to return to their homes disconsolate. I do not know any other way to relieve this plight than by building a church for the Germans. The bishop has already decided to do so with the approval of the Fathers of the Society of Jesus, yet the funds are still lacking. According to the estimate of the architect, building a church for the large crowds of Germans would amount to at least \$10,000 or \$12,000.

In this behalf I am appealing to the compassion of the members of the Leopoldinen-Stiftung and to their Director, Your Princely Grace, trusting that my confidence will not be disappointed.

Another odious circumstance is the following. There is a cemetery here for burying Catholics which is owned by the Cathedral parish. To bury a person a certain sum of money is charged in each case. Since there are many German families who in case of death of one of their members cannot pay the money for a plot, they are forced to have the dead buried on the public cemetery, where all kinds of sectarians, Methodists, Anglicans and Presbyterians are buried. The payment there is little or nothing. Of course, the good people dislike this arrangement very much and I myself am very sorry that I have to publish it. How greatly is it to be desired that in the present Catholic cemetery in St. Louis a certain plot should be reserved for burial of the bodies of poor Germans who are not able to pay for a grave. Yet this arrangement could not be concluded in any other way than by granting an indemnity to the Cathedral congregation by paying to that congregation a lump sum. Accordingly, we have no other choice in this extremity than to appeal to the benevolence of the Leopoldinen-

Stiftung, so that we with their contribution will be enabled to buy that plot of ground and to bury the bodies of the poor people without paying any fee. May God grant that this our desire will be gratified.

There is yet another need relative to religion which I must point out. Your princely grace surely knows how numerous the sectarians are in America and with what great wickedness and impertinence they propagate their teachings, especially the Methodists, in order to get new members. To this end they use not only preaching in order to pervert our Catholics, but also books and religious tracts which they would distribute *gratis* to young people in order to instill into them the poison of their teachings. I try my best both in my public sermons and in private conversation to point out to parents the dangers of this proselytism and to warn them not to allow these writings to pass among their children. However, it would be very profitable if I could place into their hands Catholic books and I might even convert some non-Catholics by distributing these books and pamphlets. Canon Salzbacher, who has paid a visit to this place, might inform you about this and other needs in greater detail.

Meanwhile we can do nothing else but to pray that God may preserve Your Princely Grace and may bless you and all the members of the Leopoldinen-Stiftung, and reward you abundantly.

James Cotting St. Louis 30, December 1842

(Ibid., Vol. XVI, 1843, pp. 12-16)

The Leopoldinen-Stiftung complied with the wishes of the Fathers and granted to the Jesuit Fathers of St. Louis, Mo., 5,000 Gulden (\$2,000).

Meanwhile, in April, 1842, Coadjutor Bishop Peter Richard Kenrick received from the Leopoldinen Stiftung "5,000 gulden, which were exchanged here for \$2,300. (One gulden valued 46 cents) I have used part of this sum for our German Catholics and I shall try to use the remainder for their benefit. In this way I trust that I am discharging my office satisfactorily." (*Berichte*, op. cit., Vol. XVI, 1843, p. 44)

With this money the construction was begun on St. Mary's Church on Third Street in 1843. Bishop Kenrick describes its beginning in his letter of November 9, 1843. (Translated in Rothensteiner, op. cit., Vol. I, pp. 819-820) In this letter, Bishop Kenrick calls himself the second German priest stationed at the Cathedral. Holweck, in *Central-Blatt and Social Justice* (November, 1923, p. 270), says he did not know who this second German priest was.

In April of 1843 the Leopoldinen Stiftung granted 5000 gulden (\$2,000, or .40 exchange value for the gulden) to the Jesuit missions in

Missouri and with part of this grant St. Joseph's Church for the Germans was started.

The Jesuit Father John Oliver Van de Velde describes these beginnings in a letter to the Leopoldinen Stiftung, dated St. Louis, March 20, 1844. He stated that he had received the 5,000 gulden or 10,000 francs from his General and had divided half the amount among the Fathers Helias, Busshots and Walter. He went on to say:

The remaining 5,000 francs or 2,500 gulden shall be used to buy a suitably located property for the building of a brick church for the numerous Germans who up to the present visit the small chapel of the University, which as it is hardly allows room for one third of them. Their pastor is Father Cotting. To realize our plans a fortunate event took place. A rich and benevolent lady of the city to whom I had appealed has donated to me a property for that purpose and I have decided to use the 5,000 francs to lay the foundations of the church.

We sent out to the German parishioners an appeal for contributions, but most of them are poor and the subscription in cash turned out to be meager, barely 500 francs (\$100). However, they pledged to contribute their share in labor in levelling the ground, digging and laying the foundations, and the like. On March 4 (1844) we began with the work and the men assisted faithfully. According to plans the church will be 103 feet long and 60 feet wide, and the estimated cost when it is finished will be from 60,000 to 75,000 francs. (\$12,000 to \$15,000)

I intend to push construction according to the means which I now have or may reasonably expect to receive in the future. This mode of action seems to me at present to be necessary. Yet, there is a possibility that we may have to interrupt the work which is so imperative for the spiritual welfare of the Catholic Germans, if our expectations for later support miscarry. I take the liberty to appeal to the Leopoldinen Stiftung for this future support. I believe that 40,000 to 50,000 francs (\$8,000 or \$10,000) will suffice to get the building under roof and ready for service. Finishing the front and the tower may be delayed to later times. I would like also to attach a free school for German children and a small rectory for Father Cotting and his assistant.

I am fully aware that it would be impolite for a petitioner to point out to a benefactor how he wishes to be relieved in his distress, yet conscious that Your Princely Grace will pardon my step taken for the benefit of so many thousands of Catholic Germans, I will take this opportunity to pour out to you my heart's desire. Instead of an annual grant which is, I believe, the policy of the Leopoldinen Stiftung, I think that the interests of the Germans of St. Louis would be best served

by an extraordinary grant of one lump sum covering the whole work. This grant may be transmitted either through the mediation of our General or in any other way you see fit, and it might also include the amount which the directors of the Leopoldinen Stiftung would allot to our St. Joseph's Church in the course of five or six years. In this way we would have the entire undertaking finished in the course of the next year without causing other missions a reduction of their yearly allotments.

I beg Your Princely Grace to consider this suggestion graciously, as inspired solely by the love of God, and to endeavor to promote in the best way the interests of our holy religion and the salvation of the souls of many thousands of German Catholics. If your Grace will approve of this measure, as I confidently hope that you will do, I kindly ask you to use your influence with the Directors who, under your auspices, have rendered so many benefactions to the Germans in the New World. I have already notified our General that I have made this suggestion to Your Grace, and I am certain that even His Holiness would approve the plan, and if it would be necessary would recommend it to Your Princely Grace and the Directors of the Leopoldinen Stiftung.

Respectfully, your Most Devoted
J. O. VAN DE VELDE, Provincial

(*Berichte*, op. cit., Vol. XVII, 1844, pp. 38-42) (Rothensteiner, op. cit., Vol. I, p. 831)

Bishop Kenrick wrote from St. Louis to the Leopoldinen Stiftung on August 29, 1844, that he had received for the 3,000 gulden the sum of \$14,501 at the high rate of 48 1/3 cents per gulden, and "that another church, also for the use of the Germans, under the patronage of St. Joseph, was begun by the Jesuit Fathers in the beginning of April, on the opposite side of the city. The cornerstone was laid with great solemnity (on April 21, 1844). Accordingly, the Germans of St. Louis whose number already exceeds 6,000 souls, will have two fine churches in the city for which I am very grateful to God, because I realize that through these two churches, their spiritual wants can be satisfied in a most desirable manner." (*Berichte*, op. cit., Vol. XVIII, 1845, p. 5)

Rothensteiner (op. cit., Vol. I, p. 820) quotes this part of the letter of the bishop but omits the other part regarding St. Mary's Church: "I have according to your instructions used the whole sum for the benefit of that (St. Mary's) church partly to pay some of the debts resting on that church, which run up to \$6,000, and partly to pay for the necessary furnishings. The church

is already completed and shall be blessed under the patronage of Our Lady of Victories on the Feast of the Nativity or at least during that Octave. However, its solemn consecration will be postponed until better times allow for extending to the cruciform limits of the plans; for the present I could only construct it 93 feet lengthwise and 47 feet wide."

(*Berichte*, op. cit., Vol. XVIII, 1845, p. 5)

In his letter of December 10, 1844, Bishop Kenrick reports:

The entire German Catholic population of the city of St. Louis can be set at 7,000 souls. The church of Our Lady of Victories, which was opened quite recently, is devoted to the exclusive use of the Germans. In addition to this, we may mention two other congregations: one of Germans, who now assemble for divine worship in the chapel of St. Aloysius near the University of the Jesuit Fathers, and the other, half German and half English, in the southern part of the city, entrusted to the Lazarist Fathers of my diocesan seminary. The Jesuits are busy at present with the erection of the church of St. Joseph in the northern part of the city, among an almost exclusively German population. In order to aid them in this undertaking I have given them \$300 out of the allotment made to me by the Association for the Propagation of Faith in Lyons. (He received in 1844, 158,520 francs or \$11,702.) Half of the amount allotted to me by the Leopoldinen Stiftung (in May, 1844; 3,000 gulden or \$1,450) was used for the completion of the German Church of Our Lady of Victories. The church of the Priests of the Congregation of the Mission (Lazarists) in the southern part of the city, although not exclusively devoted to the Germans, still accommodates every Sunday and Holyday a large number of the Germans living in the vicinity, for Mass and Christian instructions, at an hour that does not interfere with the services for the English-speaking Catholics. In order to aid the zealous priests in their efforts, I have made a contribution of \$1,000. But with this I have exhausted the means that were placed at my disposal by the generosity of the faithful in Europe.

Accordingly, the German population of St. Louis possesses three commodious churches: St. Joseph on the north side, Our Lady of Victories in the centre, and St. Vincent de Paul in the southern part. Should the Leopoldinen Society be disposed to make an allotment from their funds to me for the next year, I will devote the entire amount to the payment of the debt incurred in building the church of Our Lady of Victories, an amount of \$5,000 at 8% interest. Along the borders of the Missouri River there are a few parishes in which the Germans form the majority, and which are under the direction of the Jesuits. There are also

many Germans at St. Charles, Washington, Jefferson City, Westport, etc.

(*Ibid.*, Vol. XVIII, 1845, pp. 7-9, 12; translation made by Rothensteiner, op. cit., Vol. I, pp. 821-824, where the other part of this letter is also translated.)

Nine months after this report of Bishop Kenrick, the Lazarist Father Blasius Raho sent from St. Louis, under the date of September 17, 1845, an appeal on behalf of St. Vincent's Church in St. Louis to the Leopoldinen Stiftung. The letter gives us additional information about the care of the Germans there which has been overlooked.

Father Raho reports that "about three years ago" the Lazarists were established in St. Louis and for the last "29 years some Lazarists who were born German and those who could speak German had taken care of the Germans at Apple Creek and St. Genevieve in Missouri, and in settlements scattered over Missouri, Illinois and lately Texas;" he further stated that the "Lazarists had built churches and in several cases had to take over the pastoral responsibility since the Germans are poor. Though we once appealed for support we did not receive any from Germany. Now we are forced to appeal to the Leopoldinen Stiftung as our last resort." He continued:

"The Germans in St. Louis are so numerous that the one Church which is finished and the other church which is under construction are not sufficiently large to accommodate all. The southern part of the city is mostly settled by Germans whose numbers are increasing almost every day. In this part our house and seminary are located. Since these Germans could not assist at Mass and other services in the other church for Germans on account of distance and on account of lack of room, we have from the very first day of opening our chapel (1842) preached to them in German and have continued to do so, though we preach also in English. Since the chapel which we had to use was inconveniently situated and too small, we commenced in the Spring of last year to build a church in honor of St. Vincent (cornerstone was laid March 17, 1844), 150 feet long, 60 feet wide and in the transepts 80 feet. The Germans, who form the largest part of the congregation, are poor and can contribute hardly anything. Neither the church nor the priests have revenues. We have not the means to complete the building and the need of a church grows with every day, ever more and felt by both priests and people. For this reason we take recourse to the zeal and benevolence of Your Grace and the Leopoldinen Stiftung to receive some means for our church. We have

the spiritual care of more than one thousand German Catholics of this city alone and almost all of them are poor and some so penniless that we economize in the administration of the seminary so as to save as much as possible for the relief of their wants.

"This is a truthful report of actual conditions which, as I expect, will suffice to gain the approval of Your Grace so that we will be enabled to complete our church. We do not appeal to your benevolence in our interest alone but in the interest of the erection of a Temple of the Living God, in which German Catholics will be able to hear the Word of God, to be instructed in Holy Religion and to receive the holy sacraments."

Yours Most Devoted, BLASIUS RAHO
Superior of the Seminary of St. Louis

(This letter originally written in French, was printed in a German translation in: *ibid.*, Vol. XIX, 1846, pp. 51-54)

Apparently the appeal of Father Raho was ignored. In the first distribution of funds after this letter in May, 1846, neither the diocese of St. Louis nor Raho's seminary received any contribution. The Jesuits received 4,000 gulden and not what they had appealed for: a lump sum covering expenses of the building of St. Joseph's. The list of distributions for 1847 is not available.

Meanwhile, the Provincial of the Austrian Jesuits had decided to send two of his Fathers to Missouri to assist the Belgian Jesuits in the care of the German immigrants. In May, 1845, the Leopoldinen Stiftung granted to the two missionaries 800 gulden (\$320) to pay for travelling expenses. These two Jesuits, John Nepomuc Hofbauer and Joseph Patschowsky, left Antwerp in company of three Belgian Jesuits and 80 German emigrants, 20 of them children, on October 18, 1845, and after a voyage of 59 days arrived in New York on December 15, 1845. Leaving New York on December 17, 1845, they arrived in St. Louis on February 2, 1846. On the ship both began to write down their experiences as a report to the Provincial and hoped to mail them from New York, but actually Father Patschowsky mailed his letter from Missouri on March 17, 1846, and Father Hofbauer even later, on April 8, 1846.

Father Hofbauer was to report on the voyage across the ocean. He tells among other things that he was free from seasickness, but that Father Patschowsky was laid up for three weeks. He said that on disembarking he gave to the very obliging Swedish captain a tip of 30 gulden

(\$12.00) and a blessed medal. He closes his long letter:

"For the present it is impossible for me to write more now from St. Louis. I beg your pardon that I did not write any sooner. I am overwhelmed with pastoral work here that I had to make a few free moments in order to write these lines. What I never had wished to be in my archdiocese and what I had wished to escape by joining the Jesuits, I have come to be, namely a pastor. May God strengthen me and preserve my health! I now have to do everything myself. On Sundays, when I have to preach three times, I have not even 15 minutes leisure. A disorganized and factionalized parish such as mine (since the German lands do not send us their best people) is surely a strain on a single and weak missionary such as me. Yet thanks to God I am still in good health and very much alive.

I join my petition to that of my Provincial in appealing for assistance and support. The congregation is very poor and we are in sore need of a chalice, a ciborium, vestments and the like. At present our St. Joseph's parish church is not yet finished and furnished, nor are we able to have it plastered and whitewashed in the interior.

(*Ibid.*, Vol. XXI, 1849, pp. 43-51)

This letter was addressed to the Provincial and the latter forwarded it to the Leopoldinen Stiftung. The following month, May, 1846, the Leopoldinen Stiftung granted to the Jesuits of Missouri 4,000 gulden.

Father Joseph Patschowsky reported to the Provincial on March 17, 1846, on the trip from New York to St. Louis. In Georgetown, D.C., he reports that the Jesuits had charge of the German parish:

In St. Louis, I preached to the Germans in the chapel loaned to them until St. Joseph's Church will be completed. Our fathers have charge here of the university. Lazarists are also stationed here who have charge of St. Patrick's Church and conduct a seminary for educating priests, and they also have charge of some parishes. I had to go to the Novitiate of St. Stanislaus to study English. I left on the 12th of February, 1845, in company of a German priest whose health has been completely shattered and who is now replaced by Father Hofbauer. St. Stanislaus is 18 miles distant from St. Louis. The Americans know very little Latin, yet they demand a great purity and mastery of English, so that a preacher is laughed at for the best sermons if his language is not refined. I have progressed so far that I can read English and can speak it a little; I do not find it difficult. In St. Charles, about three miles distant from this place, three Jesuit Fathers and two Jesuit

Brothers are stationed; there are many Germans settled here.

(Ibid., Vol. XX, 1847, pp. 37-43)

In May, 1846, the Jesuits were granted a donation of 4,000 gulden and on November 29, 1846, the Jesuit Father Van de Velde sent in his letter of thanks with the following description of the Missouri Missions to the Leopoldinen Stiftung:

I shall begin with St. Louis, where in 1844 the foundation stone was laid of the rather spacious church for the Germans of this city (March 17, 1844). The church was blessed on the first Sunday of last August under the patronage of St. Joseph and later was opened for service (August 3, 1845). All members who belong to this parish had assembled in Washington Street, which passes our College, and had formed a procession led by boys and girls marching under the standard of St. Aloysius, followed next by the women and then the men, all marching two abreast, with a band of volunteers playing some pieces following them. Finally came the server-boys, the Jesuit scholastics in surplices, and the priests in dalmatics and copes. The processions moved through Third and Fourth Streets to arrive in front of the church. The people were grouping around the church building during the ceremonies, which I performed as Provincial of the Society of Jesus. After the ceremonies I celebrated a Solemn High Mass. Father Patschowski preached in German to a large audience. When Mass was finished the people again formed a procession and conducted the scholastics and priests back to the College.

Since that time, Mass is said daily in this German church, and other services are also performed. The Fathers Hofbauer and Patschowski, whom the Austrian Province sent to Missouri, take care of this German parish and are well liked by the people. A great part of the German Catholics are receiving the sacraments rather regularly, some once a month, others oftener.

This church in honor of St. Joseph, however, is by far unfinished. When it was blessed, only the walls, the roof, windows and doors were standing. Since that time I have furnished a communion railing, two confessions, some benches for the people, part of the choir and three doors in the interior. Still remaining to be erected are the sanctuary, part of the choir, and the vault. Lastly, the interior walls have to be plastered and white-washed. We will try to do all this gradually, depending on the amount of the grant we hope to receive. We eventually will have to raise the tower, which now reaches only to the roof, and will also have to furnish an organ and a bell.

The church is 103 feet long and 60 feet wide. Construction so far has cost more than 12,000 piasters or more than 30,000 gulden (\$12,000). To complete it, about 12,000 to 15,000 gulden (\$4,800 to \$6,000), will be needed to cover ex-

penses. I have paid about 10,000 gulden (\$4,000) from the donations of the Leopoldinen Stiftung. The people (Germans and Americans) have contributed 5,000 gulden (\$2,000) and the rest or half of the total expenses I have either borrowed at 5 or 6 per cent interest or still owe it to contractors in payment for work done. Since the latter are good Catholics, they will not cause any trouble as long as I am paying annual interests to them.

We have opened this year a free girls' school for members of our congregation. It is in charge of the Charity Sisters and considering present conditions it is in a very flourishing state. A similar school for German boys I have opened some time ago and have placed it in charge of our Jesuit Lay Brothers. Nevertheless, several boys of German parents attend our English free school attached to St. Francis Xavier Church and in charge of our Jesuit scholastics.

(Ibid., Vol. XXI, 1849, pp. 35-37, and reprinted in *Annalen Des Ludwig Missionsverein*, Vol. XVII, Munich, 1849, pp. 497-504)

Father Rothensteiner (op. cit., Vol. I, pp. 831-832) brings a detailed description of the laying of the cornerstone and wrongly places the foundation of the school for boys in 1848. The *Metropolitan Almanac* of 1845 listed a German Male Free School to be attached to St. Joseph's Church, now kept in the basement of St. Francis Xavier. Director, Peter Karlskind, S.J. (lay brother). Yet, in 1848, Father Hofbauer pleaded for support of the German school in the following letter, written from St. Louis on January 22, 1848, and addressed to the Court Chaplain, Joseph Ferdinand Mueller, in Munich:

I was very much pleased when I found out from the letter which Mr. B. brought me, how much love and benevolence you are exhibiting for our German mission. A thousand thanks to you! Though the nice monstrance which the Notre Dame Sisters will be bringing has not yet arrived, the very thought is reassuring that the Missionary Society (Ludwig Missions Verein) in Bavaria does not forget the Germans in America.

For this reason I enclose a petition which describes our needs and conditions and I beg Your Reverence to attend to it as soon as possible.

Your Reverence gave expression of your delight that the Jesuit Fathers are also taking care of the Germans in this country. I can assure you that they are in this mission, and in this diocese almost the only ones who have from the beginning taken care of the Germans and still do so. If I myself were not a Jesuit, I would perhaps say more, yet this I must state, that at present *six* of our fathers are exclusively engaged in the care of the Germans. The same must be said of other dioceses.

During the last two years *twelve* missionaries have come over from one Province of Austria. Heaven knows how much every one has worked! In our own St. Joseph's Church we counted more than 9,000 Holy Communions; every father heard about 4,000 confessions, 200 sick calls and the like. We also had ten converts received into the Church. At the jubilee we conducted three-day retreats with 1,500 Holy Communions. During the year we kept May devotions, St. Aloysius devotions, Child Jesus devotions and Stations, and thanks to God the services were well received. No Sunday passes without fifty, sixty or a hundred Holy Communions. I expect to have good results from the soon-to-be-inaugurated Confraternity for the Conversion of Sinners. It will be established exclusively for Germans because the English already have their own. What a blessing it would be if I could succeed in opening a Free School for Germans so that the poor could be admitted free of charge!

The bearer of this letter will probably be Bishop Henni, the only German bishop in this immense republic. He will tell you much about the conditions of Germans. He will also give you information about St. Louis and our German mission and will agree with me that the establishment of a German school is a crying need, and would be a bountiful blessing for the Germans. May the honorable Director of the Ludwig Missions Verein support us strongly! Concluding, I remark that the increase of the German population has taken on grandiose proportions. Already our new church is too small, though we are holding double services.

Recommending me and my dear confrere Seisl to your pious prayers and Masses, I am,

Sincerely yours,

P. JOHN NEPOMUC HOFBAUER, S.J.

(*Annalen*, op. cit., Vol. XVI, 1848, pp. 205-206)

The Ludwig Missions Verein in 1848 granted to the Jesuits 5,000 gulden or \$2,000 for the Missouri mission.

The diocese of St. Louis, Missouri, received from the Missionary Society of Lyons, France, in the twelve years between 1836-1848 (exclusive of 1847 a total of 414,771.40 francs or \$28,954.28.

The Jesuits of Missouri received from the Missionary Society of Lyons, France, in the eleven years between 1837-1848 (exclusive of 1847) a total of 258,894.72 francs or \$51,778.94.

The diocese of St. Louis, Missouri, received from the Leopoldinen Stiftung of Vienna over a period of nine years (1831, 1833, 1834, 1837, 1838, 1841, 1842, 1844, 1850) 47,000 gulden or \$18,800.

The Jesuits of Missouri received from the Leopoldinen Stiftung of Vienna during six years (1841, 1843, 1845, 1846, 1850) 25,600 gulden or \$10,240.

The Jesuits of Missouri received from the Ludwig Mission Verein in Munich 5,000 gulden or \$2,000 in 1848.

It is noteworthy that both the emperor in Vienna and the king in Munich had established the missionary societies with absolute imperial and royal powers prior to 1848, before they were restricted by a Constitution or by lawgivers in a house or senate. The reports of the Leopoldinen Stiftung recorded every year the donations of the emperor and his family. The annals of the Ludwig Missions Verein recorded only the private donation of the king.

(Concluded)

(Continued from page 188)

public authority, with the legislature as well as with the administration, if and insofar as the realities of "socialization" warrant it.

And in this our Holy Father addresses himself particularly to the laity and to Catholic lay organizations, such as the Catholic Central Union. The teachings of this encyclical are to be inserted, he says, into the instruction programs of, and to be spread by, every association of the lay apostolate, by every available means of communication. Anent the propagation of Christian social doctrine, the Holy Father says:

"Our beloved sons, the laity, can greatly contribute, by knowing it, making their actions conform to it and by zealously striving to make others understand it. They should be convinced that the truth and the efficacy of this teaching is most easily demonstrated when they can show that it offers a safe path for the solution of present difficulties. . . . (But) education to act in a Christian manner in economic and social matters will hardly succeed unless those being educated play an active role in their own formation, and unless this education is also carried on through action."

Book Reviews

Received for Review

- Baum, Gregory, O.S.A., *The Jews and the Gospel*. Newman Press, Westminster, Maryland. \$4.50.
- De Lestapis, Stanislas, S.J., *Family Planning and Modern Problems*. Herder and Herder, N.Y. \$6.50.
- Greeley, Andrew M., *Strangers in the House*. Sheed and Ward, N.Y. \$3.50.
- Hughes, John, *The New Face of Africa; South of the Sahara*. Longmans, Green and Co., N.Y.: 1961. \$5.00.
- Poirier, Leon, *Saint Paul; A Historical Novel of His Life*. Translated by Paul A. Barrett, O.P. B. Herder Book Co., St. Louis. \$3.95.
- Simmons, Ernest, *Kingdom Come*. Newman Press, Westminster, Md. \$1.95 (Paper).
- Steck, Francis Borgia, *Marquette Legends*. Pageant Press, Inc., N.Y. \$5.00.
- The Unfinished Reformation* by Hans Asmussen, Ernst Fincke, Max Lackmann, Wolfgang Lehmann, Richard Baumann. Translated by Robert J. Olsen. Fides Publishers Association, Notre Dame, Ind. \$4.95.
- Ward, Leo R., *God and World Order; A Study of Ends in Nature*. B. Herder Book Co., St. Louis. \$4.00.

Reviews

- Conway, Msgr. J.D., *Modern Moral Problems*. Fides Publishing Co., Notre Dame, Indiana. Pp. 127. 95c paperback.

THIS IS A FIDES DOME BOOK. The cover carries the sub-title of "Catholic Viewpoint on Controversial Questions." It is a popular discussion of current moral problems.

The first two chapters on "The Index" and "Censorship," respectively, contain also brief clarifications of the idea of freedom, authority (both in general and the authority of the Church) as well as some notions on the Legion of Decency and the NODL. There follows a chapter on "Servile Work" which the author defines as "that labor which you put out during the week to earn a living or make a profit." The next three chapters deal with human life; they are entitled: "Capital Punishment," "Suicide," and "Therapeutic Abortion."

The last six chapters deal with Sex and Marriage. In chapter ten, the author explains what is meant by a declaration of nullity and the dissolution of the marriage bond. This discussion is used for Catholics who are scandalized when some relative or neighbor is allowed to "Remarry in the Church." The final chapter presents some practical ideas on the delicate problem of dealing with Catholic relatives or friends in bad marriages.

The lay person will find this book informative; the priest or religious will find it helpful in presenting Catholic teaching on these points in language understandable to the ordinary person.

M. S. ZELLER, C.S.S.R.

- Eberhardt, Newman C., C.M., *A Summary of Catholic History, Vol. I: Ancient and Medieval*. B. Herder Book Company, St. Louis: 1961. Pp. xi, 879. \$12.00; student edition \$9.00.

A text book of Church history may often prove a source of embarrassment to a reviewer. It is always easier to criticize one than to compose one. Happily in the case of Father Eberhardt's book criticism cannot diminish the solid quality of the text he has written.

Quite properly the author begins his chronicle with a chapter on a Christian philosophy of history. This points up God's providence in the affairs of his Kingdom on earth and points out the reason for studying history at all.

Wisely realizing that the Church is not a phenomenon nobly isolated from the world around it, Father Eberhardt begins the study of every major period with a brief but adequate picture of the political, economic and social stage upon which the drama of Catholicism acted its role. In his first chapter the author devotes some twenty-five pages to the Greek, Roman, and Jewish world that received the Babe of Bethlehem. When he analyzes the early growth of the Church the author describes the major Assyrian, Persian and Egyptian mystery cults and compares them with Christianity. Father Eberhardt sharply outlines the various tenets of the major Gnostic groups and does so without trapping his reader in a chaotic ambush of demi-urges. In treating the Christological heresies of the first seven centuries he shows their interrelationship and the slight rocking it took to capsize the boat of orthodoxy. Each chapter ends with the dogmatic and liturgical developments of the period and a picture of the religious life of the bishops, priests, monks and layfolk.

Though not everyone will agree with Father Eberhardt's overly simplified appraisal of the troubled dealings of Photius with the papacy, it would be hard to find a briefer, better balanced portrayal of the medieval inquisition. In evaluating the career of Pope Gregory VII the author seems to lean to "The Restoration of Christian Order" theory of G. Tellenbach and R. F. Bennet rather than the now classical Moral Reform hypothesis of A. Fliche.

This first volume ends roughly around the year 1453 with the fall of Constantinople. Father Eberhardt's clarity and lively style make him an ideal guide and companion for such a long journey. Despite the excellence of this first volume, it is not beyond the realm of criticism. The book contains no adequate bibliography.*

A Summary of Catholic History is solidly bound and typographically perfect. But how a few graphs, a few pictures and quite a few maps would enrich it! Basic floor plans, graphs, and a few prints of representative iconography would not only relieve the monotony of page upon page of print; they would serve as a guide to the section on Christian art and architecture that Father Eberhardt has unfortunately omitted.

* The second volume will contain an extensive bibliography for both volumes.—Ed.

Nevertheless, the reviewer feels no embarrassment in pointing out these defects. The only embarrassment he may feel is a certain *embarras de richesse* as he stands before this mine of interesting detail. If he teaches one may wonder what job will be left for him once his students are armed with Eberhardt. If I contract the good Father's name I mean no disrespect. It is the fate of any clerical author who produces a text that becomes "government issue" in any major seminary. If his second volume, soon to appear, is as good as his first, surely this will be Father Eberhardt's happy fate.

EDWARD DAY, C.S.S.R.

Maurin, Peter, *The Green Revolution: Easy Essays on Catholic Radicalism*. Academy Library Guild, Fresno, Calif. Pp. 216. Cloth, \$4.50, paper, \$2.50.

In 1936 a small selection of Peter Maurin's work, illustrated by Ade Bethune, appeared under the title of *Easy Essays*. In 1949 a collection of all his writing was published as *Catholic Radicalism* and illustrated by Ed Willoc. Both have been out of print for years. The present book, edited by Dorothy Day and the current editors of *The Catholic Worker*, omits some of the more dated and topical allusions.

The book is handsomely mounted, and the quality of the paper is good, even in the softcover edition, permitting the powerful woodcuts of Fritz Eichenberg, rich in detail, to be reproduced with much fidelity.

Peter Maurin, then fifty-seven, first met Dorothy Day in New York City, in December, 1932. These two restless radicals recognized in each other the "divine discontent," the Pentecostal drive to purify the Christian condition and make new the face of the earth. From this and subsequent meetings emerged the Catholic Worker movement and the monthly publication of the same name. Their association continued until Maurin's death in 1949 at the CW's Maryfarm. The contents of this book are the *Easy Essays*, familiar to *Worker* readers.

Miss Day, many years ago in *The Worker*, gave a graphic image of Maurin the writer: "These essays were written in coffee houses along the Bowery, in a barn by the light of a lantern on a farm near Kingston, on a bench in Union Square. . . . I have seen him in churches stir from a meditation to jot down a new note. He has all but written some of the essays at the altar rail."

The essays are presented in blank-verse style, with a short line, usually less than ten syllables long. Frequent use of repetition creates a certain rhythmic, chant-like effect.

The thing to do right now
is to create a new society
within the shell of the old
with the philosophy of the new,
which is not a new philosophy
but a very old philosophy
a philosophy so old it looks like new.

This linear arrangement, with generous margins of white space, sometimes gives a lapidary character to the

better epigrams. Of course, the device cuts both ways—the less than significant observations stand out as exaggerated banalities. Perhaps it is least successful where the entire essay consists of a long quote of a quite pedestrian passage.

A former member of the teaching community of the Christian Brothers, in France, Maurin early became attracted to the social apostolate. His first venture was with Marc Sangnier's Sillonists. The doctrines of Emmanuel Mounier deeply influenced his intellectual formation, as did the Russian writers Tolstoy and Kropotkin, and the English distributists, Chesterton, Belloc, and Gill.

Maurin's prescription for a new social order (grossly over-simplified in this review): *Round Table Discussions*, "The teaching of facts without understanding is a prostitution of education"; *Houses of Hospitality*, "We have Parish Houses for the priests . . . for educational purposes, but no Parish Houses of Hospitality"; "where scholars may become workers so the workers may be scholars."

The Catholic Worker program is difficult to classify by conventional labels—left, right, liberal, conservative, etc. It is radical, personalist, communitarian, non-violent, and anarchistic.

It is even more difficult to attempt, at this time, an appraisal of its effectiveness. Perhaps its chief contribution has been a modifying influence on other institutions. Even an irritant can serve a useful social function, and there is no body of self-criticism in the American Church today that challenges more strongly certain aspects of our group culture.

CHRISTOPHER HAYES

Runes, Dagobert D., *Letters to My Teacher*. Philosophical Library, New York: 1961. Pp. 165. \$2.75.

The pagan Persius in the first century of the Christian era, writing to his former preceptor Cornutus, has nothing but words of praise and appreciation for the man who took him into training at the time of the young man's reaching the "branching of the roads." Mr. Runes, in a series of short letters to "My dear Teacher," recalls from a few decades ago "your classroom in that little Austrian university town" (p. 1) and professes to reply to his former mentor as to whether or not the lessons imparted in the writer's youth have stood up under the change of time and hemisphere.

To say "decidedly no" is to summarize the slender volume. For to Mr. Runes, education, both Eastern and Western, has failed egregiously. "Our generation," he says, "has massacred 40 million people in that many years" (p. 2). He deplores the seeming complacency with which their countrymen accepted a Hitler, a Stalin, a Mao, a Nehru (who is, to the author, no hero), and the easy acquiescence in racial discrimination prevalent in the world of today.

Mr. Runes has written quite a number of volumes, as the dust jacket on *Letters to My Teacher* attests. A reader cannot help wondering whether he has

lipped into the over-facile fluency fatal to so many whose literary output is fecund. The evils in today's world are well known, and can be set down in leaping chapters by a swift-moving pen. Education, to be sure, might well have been more successful. On the other hand, what an entirely jungle-like existence would be ours had traditional Western liberal education not existed!

Letters to My Teacher seems to "prove too much." There is a repeated and amazing animus, for example, against kings; typically, they are "those overbearing, parasitic bluebloods" (p. 10), and "yellow-hearted princelings of blue blood" (p. 33) the latter, incidentally, "made possible only by Church-upheld laws of heredity" (p. 13). Here is an observation by Mr. Runes of the Christian Church, which as a whole is almost entirely ignored in the entire little volume as a contributory force to civilization and enlightenment. Thus, as to "the wisdom of love," he says: "There are great textbooks: the Psalms of King David and the Proverbs of his son; the Blessings of Isaiah and Jesus, of Ben Sirach and Moses; the Tao te Ching of Lao-tse and the messages of the enlightened, of Gauthama Buddha, the Vedas and the Vedantas; the philosophy of Socrates and that of Spinoza" (pp. 54-55). Where is the Christian message of the love of God and of all men?

The style, to be sure, is easy and readable, though not quite consistent. Such colloquialisms as "Nothing, but nothing, remained" (p. 16) and "two elbow-benders" (p. 23) in a neighborhood bar appear strange beside "man is self-willed and lasting in the all-fleeting *pantarei*" (p. 7), make one wonder whether readers attuned to "elbow-benders" will catch the two Greek vocables combined to make Mr. Rune's italicized reference to a famous doctrine of Heraclitus. Occasional Latinisms appear, though there is a false case-ending in *pro paganos* (p. 6).

If Mr. Runes planned to be provocative, he has been successful, though not in the directions he himself would have wished.

WILLIAM CHARLES KORFMACHER, PH.D.

Burros, Robert J., *Theocracy and Education*. Vantage Press, Chicago: 1958. Pp. 47. \$2.00.

In this slight monograph Robert J. Burros, a teacher in New York City, and a student of science and philosophy, urges Christian leaders everywhere to unite and to think deeply about God and education as the proper means to the salvation of the world from Marxian chaos. He poses a panacea for today's international imbalance in this slight monograph, *Theocracy and Education*, that "by means of the theocratic form of government, we must bring God into the lives of both the wealthy and the impoverished, a task that others have relinquished. We must not criticize nor undermine, but we must act. We must not destroy, but we must cure. We must apply the sword of violence by the Word of God." The world must be united.

World government ought to emerge from the grassroots of suburban and urban councils, the author says.

These groups should consist of various religious leaders, appointed by a neutral supervisor, and a World Council composed of religious leaders of all nations to include: the Patriarch, the Caliph, the Pope, and select representatives of other faiths. Out of their own midst these men would elect a Chairman.

If a potent world government could be established under this world assembly, then military systems would be suspended, armies disbanded, and peace enthroned upon the earth. Moreover Russian Communism would become true socialism to serve mankind (?), and tariff barriers might be dissolved. Burros even dreams of Russian Communistic Christian socialism. But when the Bear and the Lamb sit down together, will not the Bear prepare the feast? Can Burros possibly expect the Russian-baptized Socialism to have changed its nature? Or is he aware of a difference?

According to this study, democracy should be the effect of religious principles that are basic to a theocracy. Hence a blueprint of such a democracy would be the outgrowth of education particularly in its ethical, practical, and administrative aspects. Besides, it would be necessary for the top level religious-minded educators to promote a positive program to develop a spiritual depth of understanding, dynamic leadership, and general dedication in human relations.

In short, having blueprinted a cosmic Christian socialism, Burros recognizes in education the most vital instrument for producing a Christian social impact. This brief treatise is naturally interesting in point of time. Eager to avoid the Scylla and Charybdis of Russian Communism and Progressive Capitalism and desirous of extending Christian socialism to all impoverished lands, Burros appears ultra idealistic if not naïvely Utopian. Evidently the author is a sincere American, who lacks the basic understanding of communistic principles and has never read *Das Kapital*.

SISTER MARY ZENO, S.S.N.D.

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Central Bureau of the Central Union
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

ANNUAL MESSAGE OF THE PRESIDENT

Greetings: This is the first time in the lifetime of even the oldest among us that we, as a national body, have had the opportunity of meeting in the city of Syracuse, Hub of the Empire State. No one now living can remember the last time our national delegates gathered here, so far in the dim past is that last meeting. The fact, however, that the only other Syracuse National Convention, our organization's seventh general meeting, was held during the far-off days of the Civil War, in no way implies either a decline in interest or a slow-down of activity in this city during the intervening years. As many here can attest, Syracuse has been the scene of many highly successful New York State conventions and has been the center, moreover, of perennial fruitful activity for the promotion of our social apostolate. The history of the Central Verein in Syracuse is a brilliant record of cooperation and unselfish labor among bishops, priests and laymen for more than a century. I am proud and happy to have had a part in it for so long a time.

All this can be said to a large extent, in fact, of all the cities comprising our New York State Branch, who jointly undertook the responsibilities of this convention and discharged them with such heart-warming loyalty and with so marvelous a spirit of cooperation. For

this encouraging and inspiring support, at the very outset of my administration, may I express my profoundest gratitude and appreciation.

Our Holy Father May we not rejoice on this occasion that once again the voice of the Vicar of Christ has been heard, proclaiming in clear, unmistakable terms the position of Holy Mother Church on the pressing problems of our times. Reiterating and reaffirming the principles laid down by his illustrious predecessors. His Holiness Pope John XXIII, in his momentous encyclical, *Mater et Magistra*, forcefully points out, at this time, the nature of our highly mechanized and depersonalized society, and stresses unmistakably man's personal responsibility in the development of his social order.

The new encyclical is, besides a reaffirmation, an extension and an expansion, in our rapidly-changing and increasingly complex society, of the principles enumerated by the great Pope Leo XIII in *Rerum Novarum* and forty years later, in *Quadragesimo Anno* of Pope Pius XI. Upon these great documents have we, from the very beginning, built our Central Verein's program of social reconstruction. Now, in the year 1961, we have a new source of knowledge and inspiration and, above all, a new challenge. As true and loyal Catholics

and faithful members of our organization, ours is the unmistakable obligation, not only to familiarize ourselves with every thought and dictum of *Mater et Magistra* but also to rekindle our zeal and multiply our efforts so that these ideas and principles may be universally known and everywhere applied for the ultimate restoration of all things in Christ. In so doing, can we not, in the words of our Convention Motto, also spoken by the present Vicar of Christ, continue to build, in our traditional manner, "*with quiet perseverance and untiring endeavor the conditions for better times, healthier, more just, more secure.*"

A year ago your president, Mr. Frank Gittinger, emphasized the need of our prayers for the intentions of our Holy Father, especially at this time, as these concern the all-important forthcoming ecumenical council. It is fitting that I recall his words and stress again this need for prayer so that the Holy Spirit may inspire the assembled leaders of the Church, under her Sovereign Pontiff, and bless their deliberations with genuine success.

We rejoice that our Holy Father has seen fit to raise to the great dignity of the cardinalate our beloved and revered episcopal protector, His Eminence Joseph Cardinal Ritter, who has done so much for our apostolate. We extend to His Eminence our sincerest congratulations and beg for him the abundance of God's graces and blessings in his new office. We are happy, moreover, to offer to His Eminence a spiritual bouquet of the prayers, Masses and Communion of our members, in token of our esteem and affection and our solicitude for his spiritual and material well-being.

Our Country We live in what is perhaps the most critical era in the history of the world. Never before has man been more imperilled by the powerful forces of evil. Never has there been a greater threat to his freedom and his very dignity as a child of God. Never was the peace of the world in greater jeopardy.

It is in times such as these that we, as patriotic American citizens, must demonstrate our loyalty to the land of our birth, or of our adoption, and reveal unmistakably our strong adherence to the principles of government laid down by our Founding Fathers, which have made our country great and have made it truly "*the land of the free and the home of the brave.*" Ours must be a true, unselfish patriotism, a genuine love of country, with a true solicitude for her welfare, guided by sound principles that have God as their Author, and the spiritual, as well as the material, welfare of mankind as their objective. Such patriotism obviously cannot condone any threatened break-down of genuine democracy, through a misguided Liberalism, through excessive centralization of power, through any kind of discrimination, or prostitution of justice, or any unnecessary reduction of individual freedom or initiative. Neither can such patriotism permit, on the one hand, any lust for or abuse of power, nor, on the other, any moral weakness, in the face of dangers, which, from within as well as without, threaten our very existence as a democratic, God-fearing nation.

Our Central Bureau During the past year major changes took place in the direction and administration of our Central Bureau. It is now well known that Monsignor Suren, who served so admirably for many years, first as co-director with Dr. Kenkel, and then as director, was called by his Ordinary, His Eminence Joseph Cardinal Ritter, to accept the pastorate of the Church of St. Stephen Protomartyr, in St. Louis. We make no secret of our great disappointment in this regard and of our earnest desire to keep our beloved Monsignor as head of the Bureau. At the same time, we express our sincere gratitude to His Eminence for having permitted us to have Monsignor Suren for so long a time, at what, we are certain, was a great sacrifice to himself and to the Archdiocese of St. Louis. We are grateful, moreover, to His Eminence for permitting Monsignor to remain in the capacity of Bureau Adviser, that he may continue to give us the invaluable advantage of his wisdom and vast experience. To Monsignor Suren we offer our deepest expression of gratitude and appreciation for his inestimable service in our Bureau, with the sincerest hope and prayer that God may reward him generously and bless him abundantly in the new pastoral responsibilities he has assumed.

We extend, at this time, a hearty welcome to Dr. Don A. Livingston, who has accepted the post of associate director, and we assure him of our support and cooperation in the tasks that lie before him. A hearty welcome, also, to Mr. John Heidenry, his assistant, who was added to the Bureau staff since our Little Rock convention.

The Central Bureau must necessarily be the concern of all of us. It is our Bureau, our headquarters, our service center; withal, our responsibility. Problems are, we know, always present, among them the maintenance of buildings, furniture and equipment. Our Bureau records reveal, at the present time, a favorable financial balance with respect to the day-by-day administration of its program. However, we are presently faced with certain problems of building renovation and repairs, which will call for the outlay of funds. We cannot depend upon the regular income from Bureau investments for this outlay, and it is necessary to turn to our membership for a solution. May I ask that this convention take this matter under serious consideration.

Also in connection with our Bureau and its program is the matter of our microfilming project. This has been in operation for a few years under the very able direction of Dr. Nicholas Dietz, and to date we have made favorable progress. Much more will be required, however, before all our priceless documents are micro-filmed, and I ask that Dr. Dietz's report and his recommendations be given full support and consideration. I am deeply grateful to Dr. Dietz for his zeal and unselfish labors in this respect.

May I repeat here, also, the perennial admonition to our members to use the facilities of our Bureau and to promote the widest circulation of *Social Justice Review* and other Bureau publications.

Problems and Projects In addition to the problems of the Bureau, there are organizational matters that call for our serious consid-

eration. One is the Social Action Membership. Since its inception at Jefferson City, Mo., in 1958, this new membership has experienced a slow but positive growth. This we know to be in the very nature of the project. The time has come, however, for an acceleration of growth in this respect, a growth in which our entire membership, with the help of our National Catholic Women's Union, must take an active part. At the same time, it is necessary that we continue our strong bond of union with our affiliated societies, serving them to the best of our ability and benefiting, at the same time, from their activity and their contribution to our apostolate. In this respect, an inventory of statistical information concerning our societies, their officers, membership, etc. is in order. I am grateful to Vice-president Joseph A. Kraus for his untiring efforts during the year for the expansion and reactivation of our membership.

Our youth must also be our concern. We of the parent organization owe them not only our solicitude and cooperation, but also positive support, to enable them to increase their ranks and broaden and enhance their program. This is a matter requiring greatest attention and concentration at the local level. In their deliberations at this convention, I would ask the youth to consider two matters of major importance; namely, the place of young married couples in their organization, and the feasibility of adopting a specific name to replace its designation as *Youth Section*.

Entering the picture, also, is our national treasury. In this respect, we must face the responsibility of assuring an adequate annual income, to keep pace with increased expenditures and rising costs. This is a matter of major importance, to which I ask the delegates to this convention to give their full attention.

Another matter I would recommend at this time is the scheduling of our national conventions. It has been our good fortune to have had an unbroken succession of annual meetings from 1855 down to the present session of 1961. This, I have no doubt, will happily continue. To lighten the burden, however, of the national officers and the Bureau, as well as the local units acting as convention hosts, may I propose that at this convention a five-year plan be inaugurated, so that it will be known as we meet each year where the five following conventions will be held. In this way, among other things, the convention cities will have ample time to plan and to raise the funds required.

It goes without saying that in all our endeavors we need, most of all, the grace of God. In our appeal for Divine Guidance we seek the intercession of our heavenly patrons. It has been the practice of many of our units throughout the country to set aside at least one day each year to observe a patronal feast day in a fitting manner, particularly by corporate worship and reception of Holy Communion. May I ask that we continue this laudable practice and, where it does not now obtain, adopt it as a most commendable and efficacious activity.

During the past year a great honor was bestowed upon one of our outstanding members, Honorary President Albert J. Sattler, when our Holy Father conferred upon him the dignity of knighthood in the Equestrian

Order of the Holy Sepulchre of Jerusalem. We rejoice with him and his good wife, Claire, likewise honored, and extend to both our sincerest felicitations and good wishes. I am happy to report that it was my privilege to represent our organization at the solemn investiture at St. Patrick's Cathedral, and again at a testimonial dinner tendered them by our New York City Branches.

Honors came also to another deserving member of our organization, when the Federal Republic of Germany conferred upon Mr. Theobald Dengler, of New York City, the Officer's Cross of the Order of Merit. Mr. Dengler, who distinguished himself, following World War II, as Commissioner for Religious Affairs in the U.S. Military Government in Germany, received this high award "in appreciation and recognition of his contribution to a better understanding between Germany and the United States." We rejoice with Mr. Dengler and his family, and offer sincerest felicitations.

In early October of last year, our beloved Cardinal, His Eminence Aloisius Cardinal Muench, returned home to his former Diocese of Fargo, N.D. to celebrate the silver jubilee of his episcopal consecration. It was most fitting that, in his sermon at the Jubilee Mass, His Eminence Albert Cardinal Meyer, Archbishop of Chicago, should emphasize the fact that Cardinal Muench has been closely associated with our apostolate from his seminary days. Sincerest felicitations were offered His Eminence on that occasion by our organization. At the same time, we were personally represented by Rt. Reverend Monsignor Victor T. Suren, Dr. Nicholas Dietz, August M. Springob and Theobald Dengler. We assure His Eminence that we continue to hold him in our affection and high esteem and offer fervent prayers for his intention.

It was my happy privilege to attend the state convention of our Connecticut Branch in New Haven, in June, and also the convention of our Pennsylvania Branch, in Allentown, just a few days ago. In both instances, I enjoyed not only the warmest hospitality but also the inspiration of a zealous apostolic spirit displayed by the officers and delegates in attendance.

National Catholic Women's Union We continue to enjoy the association and cooperation of our ladies of the National Catholic Women's Union. The coordination of the labors of Catholic women of good will, working in their sphere of interest, with those of Catholic men, also of good will, pursuing their specific goals, is capable of producing a lay apostolate most effective and efficacious. This has been the history of our organizations, and, as we approach the half-century mark of that association, we give thanks for its many fruits, and beg for it the continued blessings of Almighty God.

In Memoriam We ask the charity of your prayers for the happy repose of our brethren who passed from this life to their eternal reward since we last met in convention. Among them are: His Eminence John Cardinal O'Hara, of Philadelphia, Pa.; Rt. Rev. Msgr. Mathias B. Hoffman, Dyersville, Ia.; Rt. Rev. Msgr. Peter J. Schnetzer, San Antonio, Texas;

Rev. Peter J. Cuny, Waterbury, Conn.; Rev. Bernard W. Dempsey, S.J., Milwaukee, Wis.; Rev. Joseph J. Schagemann, C.S.S.R., Baltimore, Md.; Rev. Dr. Frederick J. Zwierlein, Rochester, N.Y.; Honorary President J. M. Aretz, St. Paul, Minn.; Charles F. Frey, Waterbury, Conn.; Joseph Kilzer, Richardson, N.D.; Fred B. McKeon, Troy, N.Y.; Joseph Schreiber, Tyrone, Pa.; John B. Wermuth, Poughkeepsie, N.Y.

Eternal rest grant unto them, O Lord, and let perpetual light shine upon them. May their souls and the souls of all our departed brethren rest in peace! Amen.

Appreciation The past year has been witness to the most heart-warming and encouraging cooperation and good will on the part of many men, women and youth, too numerous to mention, who lightened considerably the double responsibilities of the presidency and the convention preparation. I am most sincerely grateful to our Most Reverend Ordinary of the Syracuse Diocese, His Excellency Bishop Walter A. Foery, D.D., for the warm welcome extended us and for his active and generous interest in our apostolate. My sincere thanks, too, to the Rt. Rev. Msgr. Richard A. Clark, Diocesan Vice-Chancellor, for his invaluable assistance during these months. To our pastors and priests, to our convention co-chairmen, Mr. Andrew P. Reschke and Mrs. Mary Filser Lohr, to the many men, women and youth in Syracuse and throughout the State of New York, who cooperated so well and so willingly for the success of the Convention, my sincerest gratitude. A special expression of appreciation, in this respect, belongs to Father Pius Schaefer, O.F.M. Conv., our Syracuse Spiritual Director, for his most helpful assistance during the year. To those who accepted the various speaking assignments and other responsibilities of the convention, may I also express a hearty thank you.

The burden of the presidency would certainly have been much greater without the unfailing assistance, guidance and encouragement of Monsignor Suren, and without the help of Office Manager, Mr. Edwin Debrecht, of the Bureau, and that of my fellow officers. To them, I am profoundly grateful.

Begging the blessing of God upon all and upon the labors and deliberations that lie ahead, I declare the 106th annual convention to be officially in session.

Praised be Jesus, Mary and Joseph!

August 28, 1961

Respectfully submitted,

RICHARD F. HEMMERLEIN

Echoes of Syracuse

CENTRAL VEREIN VETERANS who attended the Syracuse convention included the following: Joseph Matt of St. Paul, Minn.; T. J. Arnold of North Little Rock, Ark.; Max Leutermann of Milwaukee, Wis.; John Eibeck of Pittsburgh, Pa.; Louis Schoenstein of San Francisco, Cal.

To accomodate visitors at our conventions, who may not be conversant with the history of the CCU, and

to stimulate the fervor and enthusiasm of our members, we usually schedule an address on the spirit and objectives of our venerable organization for one of the major meetings. This subject was handled in Syracuse by the Right Reverend Monsignor Rudolph Kraus of North Tarrytown, N.Y.

Having had this assignment on several occasions, and having heard a number of speakers on this subject at other conventions, the present writer is convinced that Monsignor Kraus' address must be rated among the best. His choice of material—not so easy because of the prolixity of Central Verein lore—was most judicious. The Monsignor had an old story to tell; but he told it simply, interestingly and refreshingly. His delightful humor added its own measure of satisfaction. Withal, Msgr. Kraus' evaluation of "Our Precious Heritage" was a truly inspirational address, as it was intended to be.

The CCU marshal, John W. Nicklas, made an important contribution to the success of the Syracuse convention. He worked tirelessly—and at times successfully—toward achieving that cherished objective: punctuality in opening the various meetings. Everybody seems to enjoy promptness but so few contribute to it, especially at conventions.

For the first time in their lives many delegates in Syracuse received Holy Communion under both species. The occasion for this unique religious experience was the celebration of the Slavonic-Byzantine Liturgy on Tuesday morning, August 29, in the Church of the Assumption.

V. T. S.

Spiritual Bouquet for Cardinal Ritter

A SPECIAL FEATURE of the convention dinner in Syracuse, on Sunday, August 27, was the presentation of a beautifully illuminated scroll listing spiritual offerings from the members of the Catholic Central Union to the organizations' Episcopal Protector, His Eminence Joseph Cardinal Ritter, Archbishop of St. Louis. Since His Eminence was unable to be present on this occasion, the scroll was accepted by the president of the Catholic Union of Missouri, Mr. Frank J. Weber, who will call upon Cardinal Ritter in St. Louis and make the presentation on behalf of President Richard Hemmerlein.

The scroll was embellished by the coat of arms of Cardinal Ritter, which is executed in official design and full color. The following list of spiritual offerings appears above the signatures of the president and general secretary of the Catholic Central Union: Holy Masses offered, 466; Holy Masses attended, 938; Holy Communions, 1,008; visits to the Blessed Sacrament, 671; ejaculations, 4,745.

Mr. Edwin F. Debrecht, office manager of the Central Bureau, represented the president of the Central Verein in gathering the spiritual offerings and in contracting for the art work on the scroll. Both the design and the embellishment of the scroll were of outstanding character and won the enthusiastic praise of all the delegates present.

St. Louis in '62

AT THE CONCLUDING session of the recent Syracuse convention, the delegates voted unanimously to accept the invitation of the Catholic Union of Missouri to hold the next annual convention in St. Louis. The CCU has held a convention in St. Louis every ten years since 1932.

The dates for next year's conclave, already approved by the Chancery Office in St. Louis, are August 3-8. The convention headquarters have not been chosen; but we have been informed that a decision on this matter will be forthcoming within the near future and due notification will be made in the succeeding issue of *Social Justice Review*.

Convention Calendar

CATHOLIC UNION of Missouri Convention, Herman, Mo., October 7, 8, 9. St. George's Parish, Host.

The German Catholic Federation of California and the California Branch NCWU, San Jose, Oct. 14-15. St. Mary's Church, host.

Catholic Union of Illinois and Illinois League of the NCWU, Carlyle, October 27, 28, 29.

Catholic Union of Arkansas and Youth Section November 11 and 12, St. Edwards Parish, Little Rock, Arkansas host.

† Msgr. Bernard Sinne

MSGR. BERNARD SINNE, V.F., a former member and benefactor of the CCU died last August 19, at the age of eighty-three. A native of Elsen in Westphalia, Germany, Msgr. Sinne was educated at the universities of Bonn and Louvain, and was ordained in 1904. In his fifty-seven years as priest, he held only one pastorate, at St. Mary Magdalene in Omaha, Nebraska. In 1925 he was raised to the rank of domestic prelate. Archbishop Gerald T. Bergan offered the pontifical requiem Mass. RIP

Notes

MRS. VAL J. PETER, devoted wife of the late Life Member of the CCU, departed this life on July 29. Within less than two years death called Mr. and Mrs. Peter and their oldest son, Carl, the father of two priests. One of the surviving sons of Mr. and Mrs. Peter is Father Paul Peter, a priest of the Archdiocese of Omaha, who is presently stationed at Coleridge, Nebraska.

Wide acclaim has been given to a reprint of an article on the much discussed "population explosion." The author of this piece, originally published in *The Wanderer*, is Dr. Nicholas Dietz, Jr. of Omaha, Nebraska. The author is a professor of biochemistry at the Medical School of Creighton University. He demonstrates the almost unlimited capabilities of science to provide food and fiber for the world's growing

population, in refutation of the scare tactics now being used by propagandists for birth control.

Dr. Dietz, who is a member of CCU Committee on Social Action, delivered a lecture on the "population explosion" at the CCU National Convention in San Francisco in 1959.

On Tuesday morning the delegates assisted at a Holy Mass celebrated in the Slavonic-Byzantine Rite in the Church of the Assumption.

That *Social Justice Review* is appreciated by many missionaries in foreign lands can be evidenced from the receipt of the responses received at the Central Bureau in reply to an inquiry made in June of this year. We quote one missionary, "Please send *Social Justice Review*. If you look up your records you will find that I am belonging to you (*sic*) since 1930, the time of the Most Honored Mr. Kenkel." And as a Bishop from Zululand wrote: "I take this opportunity of thanking you most warmly for sending us this valuable and informative periodical."

Acknowledgment of Monies and Gifts Received

Make Checks and Money Orders Payable to Central Bureau of the C.V.

Address: Central Bureau, 3835 Westminster Place, St. Louis 8, Missouri

Donations to the Central Bureau

Previously reported: \$146.00; Central Bureau CCVA, \$2; Theobald Dengler, N. Y., \$2; Rev. John G. Engler, Pa., \$2; Frank E. Popp, N. Y., \$2; Henry Flor, N. J., \$2; Bro. Clement D. Baier, Pa., \$2; John Grasser, N. Y., \$2; T. Stallknecht, Mass., \$2; Frank C. Schneider, Ind., \$10; Rev. Max Gade, N. Y., \$2; Joseph H. Gervais, N. Y., \$2; Rufus Maier, N. Y., \$2; CU of Mo., \$1,150; National Cath. Women's Union, \$1,000; Total to and including September 14, 1961, \$2,328.00.

Chaplain's Aid

Previously reported: \$13.11; St. Francis de Sales Ben. Soc., Mo., \$3.75; Total to and including September 14, 1961, \$16.86.

Catholic Missions

Previously reported: \$751.50; Miss Mary Hamill, Mo., \$17; Theobald J. Dengler, N. Y., \$75; Estate of K. Hufnagel, N. Y., \$1,000; Monastery of St. Claire, Nebr., \$30; Frank C. Schneider, \$190; Henry W. Manske, Ill., \$25; Miss A. Ryan, N. Y., \$5; Monastery of Poor Clare, Neb., \$100; NCWU, Mo., \$1; N. N. Mo., \$5; Mrs. Margaret Henry, Mo., \$2; N. N. Mo., \$25; Mrs. Steve Re, Cal., \$15; Total to and including September 14, 1961, \$2,241.50.

Donations for Microfilming

Previous Contributions to June 30, 1961, \$2,488.81. Current Fiscal Year Contributions, \$170; St. Francis de Sales Christian Mothers, Mo., \$10; Mr. and Mrs. August Maier, N. Y., \$25; N. Y. State Br., \$3.50; Total Current Fiscal Year Contributions, \$208.50.

St. Elizabeth Day Nursery

Previously reported: \$6,042.83; From Children Attending, \$1,443.77; Total to and including September 14, 1961, \$7,486.60.